THE PRIEST

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The Leonine Prayers

At the request of the Catholic Hierarchy at the last meeting of the Bishops in Washington, an authorized translation of the three prayers said at the end of the low Mass has been obtained. The only change in the "Hail Holy Queen" is a repetition of the word "Hail" before "our life, our sweetness and our hope." The Latin Salve Regina uses the word "Salve" twice, while most English translations used it only once.

Then the second prayer ends with the words "through the same Christ our Lord," while most translations end "through Christ our Lord."

The chief variations in the translations revolve round the prayer "Saint Michael, the Archangel." On one occasion we saw seven prayer-cards, each containing an Imprimatur, but on each of which that prayer to St. Michael was rendered differently. But the new authorized translation reads:

Saint Michael the Archangel, defend us in battle; be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and the other evil spirits who prowl about the world for the ruin of souls. Amen.

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reached our desk, if by a somewhat long and circuitous route. The convention itself was held June 1948 in Chicago. His Eminence, Cardinal Stritch, served as honorary chairman; presiding officers were: The Most Reverend John K. Mussio, The Most Reverend Joseph M. Marling, The Right Reverend George J. Casey, P. A., Vicar General of the Archdiocese of Chicago, The Very Reverend Seraphin W. Oberhauser, Provincial of the Society of the Precious Blood, The Very Reverend Henry A. Lucks, C. PP. S., President of St. Joseph's of Indiana, The Reverend John M. Lefko, C. PP. S., chairman of the Program Committee.

The program limited itself to the eminently practical, a point in its favor quite naturally; such topics being discussed, by leading men and women in these fields, as layouts of parochial and institutional groups, the old and the new in architecture, diocesan planning boards, building materials, contractor-relations, convent, college and hospital problems, and the like.

Two things struck us as particularly significant as we paged through many valuable papers. The survey reports a total of 1,534 projects with a total estimated value of $299,271,200. This, incidentally, it considers as mere sampling; the total Catholic building and remodeling market it estimates at one billion a year for the next ten years. Secondly, why hadn't someone, long before this, thought of the brilliant idea of organizing those interested in the many facets of Catholic building? This is the report of the first convention. We look forward to many more and offer our heartiest congratulations to all concerned in this one.

THE PRIEST **MAY, 1949** **VOL. 5, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Tough Situation

PRACTICALLY every parish priest at some point in his career meets the housekeeper who arranges the food in a strategic position relative to the pastor—especially the meat; especially steak.

Friend of ours got to the dining room first one day and reversed the arrangement before his pastor's arrival.

"What ho!" cried the pastor ruefully extracting his uppers from the recalcitrant beef.

"Clara," he called, stamping his foot and ringing the bell. "This steak is tough!"

Clara took in the situation at a glance.

"Father," she said thoughtfully, "that's not your piece."

The Apostolate to the Jews

IF there be a Jewish problem, and who is to say there is not, the Catholic has the answer to it. If the Jew has hitherto been an enigma, as evidenced by almost every page of his history of marvelous vicissitudes and indomitable courage, the Catholic must solve it.

But too often as in that other and perhaps closer racial problem, the Negro question, the average American Catholic has sought his answer not in his Catholicism but in facile generalizations snatched at random from his non-Catholic contemporaries. Too often he has let his Catholic vision be clouded.

"God has not cast off his people whom he foreknew," St. Paul tells us. In a recent brochure distributed by the Society for the Propagation of the Faith and The Missionary Union of the Clergy,

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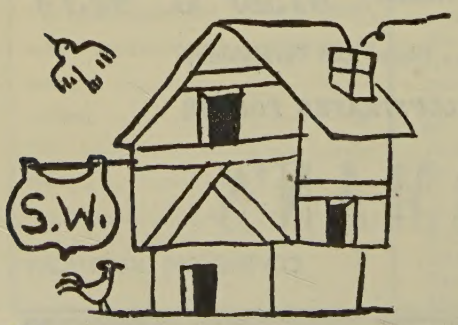
are going to live as long? We wouldn't wish to stick our necks out, but we shall be much surprised if Dawson's **RELIGION AND CULTURE ($3.50)** doesn't. And we should also bet on **THE SACRAMENTAL WAY ($5),** which Mary Perkins edited for the Liturgical Conference. Priests who have not seen the inside of this tend to look at it coldly as something of interest to members of the Liturgical Conference, perhaps, but hardly within the range of the run of hard-working clergy. Whereas a more thoroughly useful, down-to-earth book it would be hard to find. May we send you a descriptive leaflet, giving the subject, authors, etc., just in case we are right? Like Mr. Churchill, we have not always been wrong . . .

Two books which may well live, too (since we are on the subject) but which we don't think so very many priests will want are **IMMORTAL DIAMOND: Studies in Gerard Manley Hopkins,** edited by Norman Weyand, S.J. **($5)**—eleven Jesuits on every aspect of Hopkins and his poetry; and **GLEE-WOOD: A Treasury of Middle English Literature,** compiled and translated into modern English by Margaret Williams **($6).**

But of course the books we are really sure are going to live a long, long time are Ronald Knox's translations of Holy Scripture. If you have any special occasions for giving a present coming up, you may like to know that we are bringing out a Knox Missal on September 7th. Its official title will be **THE LATIN-ENGLISH MISSAL:** all the Scripture in it will be the Knox translation, the rest also newly and brilliantly translated. On this, too, we have a leaflet, reproducing two pages and giving details of binding, size, etc. Would you like one? While we are offering things around, we might also mention a free pamphlet we have just issued on reading in connection with Catholic Action. Anyone involved in running a Catholic Action group of any kind will find it useful: It's called **LIVING THE FAITH.** If you write to us for this, leaflets, or anything on which you want a quick response, address your card or letter to Veronica McGill.



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Fr. John Oesterreicher, himself a convert from Judaism, asks us in effect to be mindful of St. Paul's admonition. "Whether we will or not," he recalls, "we are missioners at all times."

Yet,, sad to say, our efforts have been rather slight. While American Protestants have sponsored half a dozen mission societies, and published numerous pamphlets, monthlies, and quarterlies, employing house-to-house visits, window displays, lectures, reading rooms, radio broadcasts, even summer camps, we Catholics have little to show—missing even the ordinary opportunities of manifesting interest and good-will. In the United States we have the Archconfraternity of Prayer for Israel with is headquarters at the Convent of Notre Dame de Sion, Kansas City, Missouri; the Guild of Our Lady of Sion, Manhattan, New York City founded by the convert, Miss Rosalie Maria Levy; the Catholic Center for Jews in Brooklyn, under he leadership of Msgr. Raphael Cioffi. The average Catholic has probably never heard of any of these.

Fr. Oesterreicher feels that we should have above all a national center for the Jewish apostolate. He would call it, fittingly, The Institute of St. Peter, entrust it with the task of providing an intellectual basis for our efforts, and publish eventually a well informed authoritative journal to remove prejudice on both sides. The lack of such an institute, it seems, is apparent. Fr. Oesterreicher, as a convert himself and as one who has had the happiness of sharing his "peace and bliss" with 220 fellow-Jews, knows whereof he speaks. This brochure, **The Apostolate to the Jews**, we recommend not only for its apostolic appeal but also for its intrinsic interest (The America Press, 70 East 45th Street, New York 17, N. Y.). Fr.

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The focus of Jewish life has shifted from the Old World to the New. The burden of bringing the Gospel to our Jewish brethren now rests primarily upon us. It remains to be seen whether or not we will accept.

Some Interesting Summer Courses

THE Confraternity of Christian Doctrine is sponsoring training courses this summer at the Catholic University in Washington, Loras College in Dubuque, and St. Joseph's College, Emmitsburg.

The first two—in Washington and Dubuque—would seem to be a partial answer to Dr. John A. O'Brien's point in our December issue about the need of training seminarians in the techniques of convert-recruiting. Training will be given in the "Apostolate to non-Catholics" section of the CCD, together with practice in census-taking.

The course at Catholic University, running from June 27 to August 6, will be open to seminarians, Sisters, and Brothers. High-lighting the program is a course to be given by Father Francis Connell in the "Dogmatic and Scriptural Foundation for Catechists."

At Dubuque, the course is exclusively for seminarians—from all over the country, of course. There will be a special residence hall on the campus for them, and their work will include actual census-taking in the City of Dubuque. It will run from June 27 to August 13.

Continued on page 387

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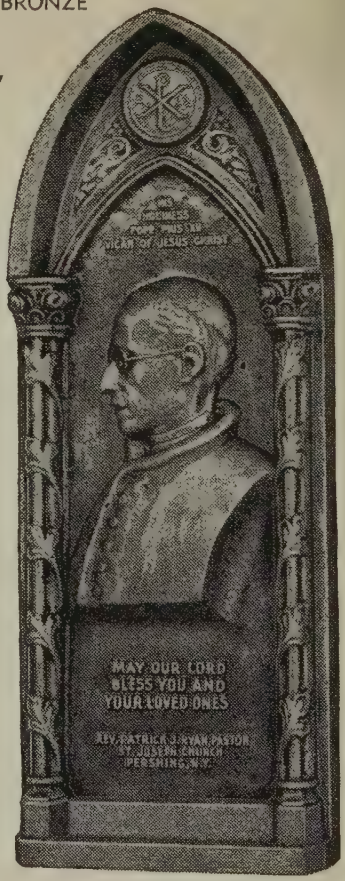

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VOL. V MAY, 1949 NO. 5

Editorial Comment

379 against God

THE arguments against euthanasia are so clear and compelling that one wonders at the temerity of those who would challenge them.

Is this an exaggeration? In view of the righteous horror with which moralists have long looked on it, we think not. Nor does the contemporary example of some four hundred odd addlepated clerical champions of murder with a modern twist shake our confidence in the intrinsic merits of our case (THE PRIEST, March, 1949 p. 223). Truth, we still feel, is not a matter of quantitative analysis; our democracy does not demand the theory that counting heads is a criterion of right and wrong; if a million opponents rose up to call us crazy we should consider ourselves reproved (unjustly) but not disproved.

Murder, Really

It is not, however, our purpose to present those arguments here. Making an inevitable concession to conciseness, we may say that the case is simply this: to God, the creator and sustainer of this universe, and to God alone belongs dominion over His handiwork. Euthanasia (suicide, really; murder, really) violates His law insofar as it rejects His rule. He Who has given us existence has alone the right of disposing of it.

This is, of course, an outlook as old as Christianity itself. Far older. It is St. Paul's: "None of us lives to himself and none dies to himself: for if we live we live to the Lord or if we die we die to the Lord." It is also the thought that Plato in the *Phaedo* puts into the mouth of Socrates (though the case is weaker in *The Laws* where the Athenian Stranger speaks). Strong in his affirmation of immortality, Socrates proclaims that "any man who has the spirit of philosophy will be willing to die; but he will not take his own life for that is held to be unlawful." According-

ly he awaits the executioner and the mandate of unjust judges; he will not kill himself nor take even the slightest voluntary part in his own destruction.

In spite of the flux of centuries, the whole discussion is so modern, so up to the minute, that it merits some attention here. Socrates has first felt the difficulty before he passes a judgment. Almost anticipating the problem of the present he himself poses an objection: "I suppose you wonder why when other things which are evil may be good at certain times and to certain persons, death is to be the only exception and why, when a man is better dead, he is not permitted to be his own benefactor but must wait for the hand of another." His listeners did indeed "wonder why" Socrates could so resolutely face these last few minutes of life, engage serenely in his usual dialectic, look forward to death but refuse to assume any sort of responsibility for his untimely taking-off.

Christian Before Christ

The point is not that Socrates clearly saw his way through all the intricacies of the argumentation—after all, at best, he was a Christian *before* Christ—but that he felt so deeply the essential wrongness of willing his own demise despite the specious plea to be made in its behalf. Conscious of the puzzlement he must stir up in the little band of faithful friends who were keeping the last vigil with him, he confesses that all this is a "great mystery which I do not quite understand"; but he puts the case as well as a polytheist can put it when he confesses his faith "that the gods are our guardians and that we men are a possession of theirs."

So far as the essential argument is concerned, the difference between him and us is negligible. It is our own thought, too, that "a man should wait and not take his own life until God summons him." We too feel that it is a "great mystery"; for no Christian has ever denied that pain is a problem from both a speculative and a practical point of view. Our claim is not that we dissolve the mystery but rather that our answer is the only answer which can at the same time satisfy the theoretical mind of the philosophical inquirer and the practical mind of the person in pain.

Mutatis Mutandis

Again, though we may call it the theological virtue of hope, it is not too difficult for a Christian in an essentially same calm confidence to repeat with Socrates, "I ought to be grieved at death if I were not persuaded in the first place that I am going to other gods who are wise and good (of which I am as certain as I can be of any such matters) and secondly (though I am not so sure of this last) to men departed, better than those whom I leave behind; and therefore I do not grieve . . ." It needs but little adjustment, as the theolo-

gians say, "mutatis mutandis," and it becomes our own doctrine.

The implications of this attitude are noteworthy, to say the least—particularly in view of its enrichment by Christian theology. Providence, which means a wise and good God, is the only answer to pain. With the recognition of purpose, and on this proviso alone, there is a place for pain and for death.

Euthanasia is thereupon clearly recognizable as an impediment to God's plan and as such intrinsically wrong. It can by no stretch of the imagination be called an act of mercy since it is revealed for what it is, an act of injustice.

The Blasphemous

Closer analysis of it discloses further that it borders on the blasphemous. Possibly it is because the mercy-killers sense the intellectual weaknesses of their position that they play so patently on the emotions. In any case it is of the essence of their contention that God be represented as some sort of cruel monster; the patient plays the role of hapless and hopeless victim; the death bed stands in the center of a chamber of horrors. Only against such melodramatic props can the doctor stand out as hero—in his hand the merciful syringe, he, not God, the master of life and death.

That this is a travesty on Christianity even though presented by men who call themselves its ministers no one can fail to see. The authentic voice of Christianity is rather that of St. Andrew, its attitude is not the demoralizing pessimism of the euthanasia addict but the wholesome optimism of this martyr who greeted the instrument of torture with a benediction, "Oh good cross, which has become beautiful by the body of Christ, oh cross, long desired, well beloved, take me from among men and give me to my Master that He Who has through thee redeemed me, may through thee receive me back." Ah, yes, it *was* by the cross that we were redeemed! Would the mercy killer have dared advocate euthanasia for the Man of Sorrows? The "Killer" might answer *No,* for there was a purpose to that death. But he forgets that our deaths have their purpose, too, in His.

No Cure

To leave out this conception of the cross is to cut Christ out of Christianity. There is nothing left but pain for which euthanasia serves as a mere terminus but not a cure. Pain is practically a constant; euthanasia can be used only once. The problem is when to use it, for once you accept the premises that yield it as a conclusion you must confess your complete inability to cope with pain. It is an attitude of despair. Even the insignificant instance of a toothache becomes an insurmountable objection to the intelligibility of the universe. Man is a mere wretch in the presence of a God

who seeks to torture him. H. G. Wells, after all, is justified in writing, "If I thought there was an omnipotent God Who looked down on battles and death and all the waste and horror of the war — able to prevent these things, doing them to amuse Himself, I think I should spit in His empty face." Or man is a mere wretch in the presence of another wretch misnamed God who is unable to prevent these things, unable to do anything about them. And E. H. Reeman is right in saying, "I would not have use for such a God anyway."

Of course both views are fundamentally irrational. It is only the urge to see sense in it all that prompts Christians to reject both and to say with St. Augustine: "An omnipotent God would in no wise permit evil in His creation were He not so omnipotent and good as to be able to make good issue forth even from the evil." It is to that good God we lovingly concede dominion over our lives, that dominion which is rightly His.

One is certainly justified in asking what has happened to these ministers that they have forsaken this view, actually a common sense realistic attitude which faces pain and rises above it. To borrow the words with which Leo XIII in *Rerum novarum* explodes the myth of modern rootless humanitarianism, what, after all, is the point of "holding out to a hard pressed people the boon of freedom from pain and trouble, an undisturbed repose and constant enjoyment"?

"The pains and hardships of life will have no end or cessation on earth," says Pope Leo, "for the consequences of sin are bitter and hard to bear and they must accompany man as long as life endures."

This is not defeatism at all. The words were written by a great social reformer who believed sincerely in the possibilities of progress but not in the possibility of progress at the price of self-delusion, not progress at the price of scuttling sacred truth, not progress which justifies any means at all.

Producing Hell

It is certainly realism to recognize that such prophets are false, who "delude the people and impose on them, and their lying promises will one day bring forth evils worse than the present." That has already been the story of communism which promised Heaven on earth and produced Hell. It will be the story of euthanasia, too.

But what has happened to these ministers? They have forsaken principle for expediency. Having despoiled the Christianity committed to them of its life and vigor, they have decked out a skeleton in modern rags and patches. Deserting the supernatural, they turn, in desperation at their inability to stir the human heart, not to the natural, but (as is always the case) to the unnatural. Religion,

which alone can palliate pain and make it tolerable, they invoke in the name of destruction.

A "Deeficulty" Indeed!

Why? Because they have abandoned their role as leaders of the world to become its complaisant followers.

We are reminded of some searching criticism by secular newspapers directed at the 1930 Lambeth Conference for its stand on birth-control. The critics were not slow to uncover two ugly implications: 1) that the decision was an instance of fatal weakness; 2) further, that it evidenced a loss of leadership and was a confession of failure.

The Evening Standard turned the whole thing into a joke. "Speaking generally," it said, "the Bishops have followed the example of the Scottish minister who, interpreting a knotty text, said, 'Here, my freens, is a deeficulty! And what must we do wi' that deeficulty? We must look it straight in the face—and pass on.' "

The Evening News was sober and, if restrained, by no means sparing. "Above all, the critics will declare that they look in vain for the fire and inspiration of faith that alone causes faith to spread.

"The proposals of the Conference, they will say, are compromises with the needs and spirit of the age. Such may be necessary; but is the age not to do its share? Is there to be no revival of Christian ethics; no return to the simple, if admittedly difficult, code of behavior that the Founder of Christianity commended to the world?"

Said *The Daily Express* in much the same vein, "The leaders of the Church, like the leaders of politics, are following instead of leading.

"The Church that has failed to fire the souls of men with a passionate faith cannot hope to control the conduct of men by debated measures conceived in fear and born in compromise."

Most pertinent to our discussion was the observation of *The Sunday Referee* and its flash of prophetic vision, "Here is a revolutionary departure from Christian morality. The Roman Catholic Church unhesitatingly condemns contraception. Vast numbers of Anglicans regard it as sinful . . .

"The Bishops' verdict will, no doubt, be welcomed by many who are using contraceptives with an uneasy conscience; and many who have not used them so far will now be weakened; but others are as profoundly shocked as if the Bishops had said that the individual Christian may decide for himself whether circumstances permit him to steal or even murder."

Well, it has come to that. There are now ministers who leave it to the individual "Christian" to decide for himself when circumstances permit his self-murder.—G. J. G.

(To be concluded)

Priests of Mary

Nicholas A. Norman

The value of total consecration

FATHER Eugene Boylan's article in a recent issue of THE PRIEST on "Slavery to Our Lady" was a splendid contribution to the cause of our Heavenly Queen. It brought forcibly to the attention of many of us priests what we had perhaps known but vaguely before, yet what is of paramount importance in these days when the world at last is beginning to be aroused to the Message of Fatima and its threefold call to the Rosary, Reparation, and Consecration.

How many times have we not led our people in prayers that include the words: "I consecrate myself . . ."? But what impression do these words make upon the majority? Do they regard the occasion as a milestone in their lives, always to be remembered? If we pressed them to explain what they meant by that consecration—to the Sacred Heart of Jesus, for instance, on the feast of Christ the King—would they give a clear, definite answer, or would they hesitate and stammer?

But ask those who have made the Act of Consecration of St. Louis De Montfort. Ask them years after they have done so. What they did is never forgotten.

To "consecate" means, by definition, "to set aside for sacred uses." When they have consecrated themselves in St. Louis De Montfort's way, they know they have done just that. By giving to Our Lady the value of all their prayers and merits, insofar as they can and may do so, they know that they have been set aside for her service completely. They have no fear or uneasiness, because they know that their good Mistress can never be outdone in generosity, and will always give back more than is given her.

St. Louis foretold that not many would make the Act until the Age of Mary had come. With increasing frequency we see authors assert that this Age is dawning. Certainly those who have been trying for years to promote total consecration to Mary will be inclined to agree with them. In the past they had to work long and hard to obtain even one disciple, but now they have barely to speak the word and meet with amazing success, not a momentary one, either, but one which endures and brings forth rich spiritual fruits.

Queen Of All Hearts

"In union there is strength"—no less in the spiritual order than in the temporal. "Where there are two or three gathered together in My Name, there am I in the midst of them"—words which can be applied to the moral union of a spritual so-

ciety. So it was seen years ago that it was advisable to gather together into a Confraternity those who had made the Act of Consecration of St. Louis De Montfort, and who were resolved to live in its spirit. Thus was born the Confraternity of Mary Queen of All Hearts. It was founded in 1899 by Archbishop Duhamel in Ottawa, Canada. There are now eighty-nine branches of the Confraternity. The one in Rome was raised to dignity of an Archconfraternity by Pope Pius X.

There are at present five places in the United States where the Confraternity has been established, the most recent of which is that erected at St. Francis Xavier Church, Chicago, on October 17, 1946, by His Eminence, Samuel Cardinal Stritch. On this occasion His Eminence the Cardinal personally visited the church to erect the Confraternity, publicly made the Act of Consecration, and inscribed his name in the Register as its first member.

It was at one time proposed to erect a separate confraternity for priests, to be entitled "The Priests of Mary." Father Ercole Germini, S.M.M., Provincial of the Italian Province of the Montfort Fathers, explained in a recent visit to the United States, that that plea had been set aside, since it would result in multiplying confraternities with the same object. He further explained that the title was, however, retained, and that priests who join the Confraternity of Mary Queen of All Hearts are known as Priests of Mary.

The only obligation of lay members is to make the Act of Consecration and to live it, to renew the act by brief formula every day, and to wear the medal of the Confraternity, or a crucifix where it can be seen. The only additional obligations assumed by the Priest of Mary stems from the duties of his state of life to use all the authority and dignity of his high office to call as many as possible to total consecration to Mary, and to guide them in living it. The active Priests of Mary are not slow to tell of the blessings procured for them in their life and ministry.

The Need For Increased Help

Augmented dangers require increased alertness and preparation. Are the dangers to the Faith in our people greater in these days? Are there fewer instances of birth control, fewer petitions for separations, more regular attendance at the Holy Sacrifice and active participation therein? There are many more movements and projects of Catholic Action today than there used to be, but to what extent have they affected the weekday lives of the vast multitude of our people?

A recent article in THE PRIEST points out the phenomenal increase of the Jehovah's Witnesses, 1,000% in six years. If we add to our membership the annual increase of converts, and

subtract the leakage, what is our rate of increase, taking into account the millions of Catholics? Is it the fable of the tortoise and the hare being enacted in real life? Of course our enemies can never destroy the Church, but they could destroy many of its members, if they be not actively alert and prepared.

If the Faith were a flame of fire in the hearts of our people, would they not be more anxious to draw others into the fold? If nondescript, rag-tag organizations can make enthusiastic converts who will brave ridicule and anything that nature abhors, should not our own membership have grown vastly, we who have everything—solid and soul-satisfying doctrine, a well-defined system of moral teaching, and the help given by the Sacraments to triumph over nature?

Is faith and love burning as brightly as we may imagine in the hearts of the faithful when they are content to stay within certain limited bounds, and are not eager to leap the barrier and enkindle fire elsewhere? Are we, the Catholics of America, even fulfilling the precept of charity when we sit contented in the midst of our separated brethren, enjoying our plenty, surrounded by so many, four of them to one of us, who have so little?

Saints and Doctors of the Church—Bernard, Anselm, Bonaventure and Robert Bellarmine, and a host of others—tell us how to fan that flame: "Go to Mary! Go to Jesus through Mary!"

We have long acclaimed her in her Litany as the "Gate of Heaven." Through that Gate the King came to us. Obviously it is through that gate we are to go to Him.

"We live in grave and ominous times"—that expression has been repeated so often that it has become trite, and has lost much of its impact. Yet we hear frequently the cry "the end of the world!" It is not the clergy who exclaim it, it is the scientists themselves, even those who have denied the supernatural and deified nature.

Powerful forces are at work against the Church—the intensely active force of Communism, its adherents filled with fanatical zeal, and the equally dangerous negative force of self-satisfaction and indifference. Yet our withering c i v i l i z a t i o n threatened with death at its own hand, still defiantly flouts every law of God.

True Devotion—The Answer

Sentimental devotion to Our Lady is not enough in these days. True devotion we must have, an energetic, hard-hitting loyalty, not a few pious souls, but of the whole Christian body. The Church Militant must live up to its name, and the phrase "soldier of Christ" must not be a poetic fancy, but a mighty reality.

Total consecration to Mary, with all that it implies, will

prepare our people for anything that may come. She has called for consecration to her Immaculate Heart, and quite certainly she does not mean something that is made today and forgotten tomorrow. Total consecration to Mary is an oath of fealty to Christ the King. She keeps nothing for herself, but passes it all on to her Divine Son. Such consecration fans the fire; the light of faith increases and the warmth of love.

The report of Our Lady's appearance to Barbara Reuss at Marienfried, Germany, in 1946, has been widely circulated. It is also claimed that on Good Friday, 1947, Barbara received the stigmata. It is not for us to pass upon the authenticity of these events, but it will do no harm to call attention to Our Lady's reported words on the occasion of the first apparition, April 25, 1946. Upon being asked what the Lady had said, Barbara replied to her pastor that she had heard these words: "I am the sign of the living God. I impress my sign on the foreheads of my children."

Does this recall the epistle of the Mass of All Saints?—

"After these things, I saw four angels standing in the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

"And I saw another angel ascending from the rising of the sun, having the sign of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying:

" 'Hurt not the earth nor the sea, nor the trees, till we sign the servants of God in their foreheads' " (Apoc. 7: 1-3).

It is not for us to say what is the interpretation of this passage, but what can be more beautiful than to suppose that the elect in those last, terrible days, will be those who are truly devoted and consecrated to Maria Regina, to her who then will crush the head of the serpent once and for all? And what would be more likely to set the seal of Mary upon our foreheads than total consecration to Her Majesty?

Whether we be in those days or not, will not every true son of Mary be anxious to draw as many as possible to the most complete and absolute consecration to her, and through her, to Her Divine Son? Not only will he urge others to do so; he will wish to offer himself first of all and give the blessed example to all the rest.

Further information will be given upon request to the writer at 2840 Nelson St., Chicago. The number of the Priests of Mary is steadily mounting. Where they abound, the consecrated faithful will still more abound. May Her Majesty grant to all her favored sons the grace of drawing all of their flock to total consecration to the Immaculate Heart!

One Sunday Afternoon

Robert J. Arquett

A caller prompted by a sermon

ONE Sunday afternoon, Baptisms over, the last collection bag dutifully deposited in the safe, and the dominical postprandial stupor rapidly engulfing me, the doorbell rang. Ordinarily doorbells do not bother me. They are part of a priest's life, jarring him at times when he has prayed for solitude. Ordinarily I can manage to be philosophical about their annoyance. But on Sunday they seem to ring more blatantly and persistently and annoyingly. So on this particular Sunday afternoon, I buttoned the collar of my cassock, dropped the *Times* in a labyrinth on the floor, and feeling inwardly like the last of the North American martyrs, I answered the door. A young man stood opposite me. My face must not have been too inviting because his face began to take on a brave smile and then suddenly it vanished when he realized that it had been the wrong thing to do.

"Good afternoon," I said hoping that by some miracle, pleasantness would exude from my unpleasant face.

"Good afternoon, Father. May I see you for a few minutes?"

It was obvious that he had been rehearsing that introduction all the way from wherever he hailed. I nodded and led him into the office. He was very young, but I had catalogued him. A college student from the technical college in town. Probably wanted my advice on a prospective marriage. And on Sunday!

Not knowing just how to start, he made several bad attempts, so I helped him.

"What can I do to help you?"

"Father," he faltered. "I think perhaps—I think perhaps, I have a vocation."

God forgive me. Here I was silently angry that my Sunday afternoon—that shady oasis between morning Masses and evening services—had been disturbed. I was disturbed and a young man with a distinctly Latin look (I swear he had stuck his neck back through the centuries and picked up a little of the expression of Ambrose) had run up onto my front porch and told me, "I think perhaps I have a vocation"—as he would have said, "Father, I think perhaps I have the measles." Just like that!

We talked about vocations. He asked a few questions and they were sensible ones. Then my curiosity prompted a question.

"How did you happen to come to see me this afternoon?" I asked him.

He nervously played with his fingers. "Your sermon this morning, Father. I had thought

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The writer is a priest of the Ogdensburg Diocese.

quite a bit about the priesthood. But I was never just sure what it took. I didn't—I don't think I am good enough for that. But something you said made me think that nobody is."

My sermon! And a silent hand struck my breast: *Mea culpa, mea maxima culpa.* It had been my turn to preach that morning on the Church Unity Octave and I had endeavored to tie up the unity of the Catholic world with Peter and the Papacy and the priesthood. It had ended up by being an appeal for good and holy priests with an explanation of what comprised a vocation. I had felt none too good about that sermon. It had no purple patches, and yet here was one who had heard it and listened to it. At least one. I had talked about vocations.

We Must Talk Vocations

All of which brings me quite by detour to my obvious point. We priests can get vocations, if we only talk about them. I don't mean that we must always talk vocations *ex professo,* but by bringing them in as related subjects. Almost any topic of our Faith upon which we preach, Sunday after Sunday, will admit some little reference to the priesthood or the religious life, its desirability, its crying need in our tired world.

But we must talk vocations. We must answer questions from the pulpit that youth are asking —before those questions die out unanswered and a prospective vocation has been lost almost before its existence was realized. Many of them do not know a priest personally, or if they do, they hesitate to drop into the rectory and tell their story. Most of them don't know the first thing about the priesthood or religious life. And yet just as my young man, many of them are hearing a voice, quite weak and feeble, saying, "Perhaps I have a vocation."

It is quite possible that we priests will have to answer for these "perhaps" which have never become realities. It would seem that periodically reference should be made to vocations. And I do not mean by simple generalities such as "we ought to pray for vocations," but concrete, practical points that will help young men and young women over the rough spots. Above all, we ought to get across to them that perhaps *they* have a vocation and that they should discuss its possibilities with a priest. If we make ourselves accessible to them, they will unburden their souls to us and perhaps we can start them up the holy hill.

They Don't Know Any Priests

I asked my Sunday afternoon young man why he hadn't spoken to a priest before. "Father," he said, "I don't know any priest well and I never quite realized what the whole thing was about. For example, I never thought that the final test of a vocation was the call from the Bishop. I thought you had to be sure

from the start. I'm not sure, but I'm willing to give it a try."

There are many men, without a doubt, who do not wear the chasuble today for only one reason: we have taken too much for granted in making ourselves available to them and explaining to them the simple doctrine of a vocation. There is many a girl who has never donned the habit because the growing questions in her soul were never answered by anyone in authority.

My particular case came to the surface as a result of a sermon, rather poorly prepared and even more poorly delivered, I fear. Yours may never come to the surface. You may never in all your priesthood find out if it bore any fruit. But someday after you have left the altar for the last time and are sleeping in your purple vestments, some new priest at some altar somewhere will pause at his Memento of the Dead and pray for the priest (whose name he never did learn) who opened his heart to the Divine invitation, "Come follow Me."

JULIE - - - Or Housekeepers Are Hard To Get

"... and here he is as a baby!"

Work or College?

The problem of the high-school senior

Dennis J. Geaney, O.S.A.

THE senior year in high school brings most men to face a problem that will determine the whole course of their lives. Some lads were practically enrolled in Harvard when the doctor announced to the parents that it was a boy. Others who are "fed up" on school and whose parents need their earning power will step into manual labor of some kind a few days after graduation. Between these two extremes, we have the vast majority who are looking forward hopefully to a college education.

The Federal Government has encouraged this kind of thinking: First, by the G.I. Bill of Rights. Lads who never dreamt of being college students are now filling every available chair in over-crowded colleges. Second, by the report of the President's Commission on Higher Education which wants U.S. colleges and universities to double their enrollment by 1960. Also from the student's own experience, he sees a college education as highly desirable. During the past years when labor was scarce, high-school boys were given summer jobs in factories and at other industrial occupations. They found out how monotonous, laborious, and enslaving is work. They were glad to be back in the care-free atmosphere of school in September, with little thinking required, little labor, plenty of sports, and a full program of socials. When they come to the senior year their problem is how to prolong this easy life another four years.

A college diploma in the past was a fair guarantee that the possessor would never be confined to what many consider the gehenna of manual labor. Probably the greatest factor in making seniors think of college as more than a desideratum, in fact, a necessity, is social pressure. People, even working people, look down upon honest labor. Recently I met a bride and asked her what kind of work her husband was doing. There was a look of embarrassment on her face. Hesitatingly she said: "He works in a factory, but it is only temporary. He hopes to be in saleswork soon." She would like to see her husband leave home every morning with a clean white collar and neatly pressed suit, even if his pay check was a little smaller.

The harm this new mentality is creating is disastrous to the college itself. Many educators see the evil effects, but none

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have been as forthright in stating them as the former President of Fordham University. Fr. Gannon says:

"The fraud in the present campaign for educational inflation consists in spreading our national culture perilously thin and calling it 'democracy of education.' It consists in swelling the number of incompetents in American colleges and calling it 'equality of opportunity. . .'

"It has been a normal condition of American colleges for years that one-third of the so-called students were in the way, cluttering up the place and interfering with other people's intellectual progress. If we need more room to take care of the boom in 1960, let us create a good part of it by clearing out the useless lumber that we have already. . .

"By multiplying college facilities until they can care for every high-school graduate who doesn't want to go to work, the commission is not doing the colleges of the country any favor. . ."

How Can They Succeed?

We high-school teachers shake our heads and wonder what colleges must now be like, when we see them accept and keep some of our graduates who impeded the intellectual progress of their classmates while in high school.

There are, nevertheless, many high-school graduates who are forced to give up the notion of a college education very quickly. It costs money. It is a luxury they cannot afford. Work is unwillingly thrust upon them. They see no dignity in their work. They are not aware that a Galilean carpenter's Son spent the greater part of his life working with tools. When work has no intrinsic worth to the worker, the only thing that can compensate him for his boredom is higher wages and shorter hours. A living wage and reasonable working hours are worthy objectives, but not the *causa finalis* of work. Sporting events, frequent vacations, and trips become a means of escape from his lot as a worker.

All this gradually separates the working man from Christ. He sees no connection between work and religion. There is a chasm between the two like the one that separated Dives from Lazarus after death. In Europe the working man as a class has left the Church. Pius XI called this the scandal of the 19th century. The same thing is happening in this country to a lesser degree. Religion with a large sector of our working population becomes a formality that is unconnected with their real life; or they become "realists" and see no place in their lives for mere ritual.

This may seem exaggerated to those who measure the vitality of their parish by the size of the collections. The priests

who take the annual census and are close to their people know that something is wrong.

Let us go back to the dilemma our high-school graduates present us with. Shall we encourage them to go to college when we know they were not destined from all eternity to be students? Or shall we send them to the first factory that has a help-wanted sign and confine them to the inferno of factory work? Shall we sit back and see them slip away from the vital practice of their faith as the years take their toll?

The Dignity Of Work Found

If we tell a man who can't swim to dive into the ocean, we should at least be at hand to throw him a life-preserver. It is possible for a man to be a "hand" in an industrial corporation and increase daily, by and through his work, in the love of Christ. I met a young worker a few months ago who was happy at his job in the stockyards. He had graduated from a Catholic high school in 1944. He was an average student, and a very clever and impressive speaker. He entered the service as a private. By taking advantage of the G.I. Bill of Rights, he planned to study law at a Catholic university on his release. He got a job while waiting for admission. He failed the English part of the entrance examination and started studying English evenings.

In the meantime a few of his friends became members of the Young Christian Workers. They were vets and workers like himself. An assistant in their parish opened their eyes to the plight of the working man—their own plight and that of the fellow at the bench next to them. The only one who could change things for the workers were the workers. It must begin somewhere, sometime, or else the worker would be lost entirely to the Church. The job seemed too big at first, but they accepted. As months passed, they had a better grasp of how bad were the conditions of their fellow workers. They compiled facts. They talked the problems of work with the worker. They pitched in and helped in a million little ways wherever a worker needed help. They sold their ideas to the lad I had known as a senior in high school in 1944. He forgot about college.

Last June he was a delegate to the International Young Christian Workers Congress at Montreal. He was also a delegate to the first National Study Week of the Y.C.W. at Wheeling, Illinois, last November. When I last met him and asked him where he worked, he appeared very happy to be a worker in the "yards."—"You make a lot of contacts there, Father," he said. His whole outlook on life has been changed in the two years he has been out of the service. No longer does a

good job, security, the respect of friends, interest him. His prime concern is the extension of the Kingdom of Christ in the stockyards.

After he left me, I overheard him arranging with another member of Y.C.W. about which Mass they would go to the next morning. And the next morning was not a Sunday or a holyday.

The Y.C.W.

All this may sound very fine, but it does not solve my dilemma. When boys want my advice on whether to go to college or work and I know that they are not cut out for intellectual pursuits, I would like to be able to say, "Go to work and then join your parish Y.C.W. Section." But the only city in which the Y.C.W. is organized to any extent on a parochial basis is Chicago. If it is not established in the locality of my students, what can I tell them?

I could tell them about being apostles among their fellow-workers, but becoming lay apostles is not the result of listening to a series of lectures on the dignity of work. It is a training or a formation that must be received in and through a movement. And this movement must be a *lay* movement that is not dominated by the clergy, but closely guided by it. From this movement the workers must receive an *esprit de corps,* or a consciousness of their great mission in the Mystical Body of Christ.

Of course, I could give young workers copies of *How To Start A Section* (Y.C.W., 3 East Chicago Ave., Chicago, Ill.). This was written by the above-mentioned workers to guide beginning groups for three months. But what good would it do to put it in the hands of a worker unless there were a parish priest willing to be chaplain of the section?

As a school teacher my time is taken up with my classes, counseling, and the Y. C. S. (Young Christian Students). Graduation day means the end of the student-teacher relationship I have with them. They must go their way and shuffle through life as best they can. I can pray that a Y.C.W. will be organized in every parish. Until that prayer is answered, I shall find it hard to sentence a boy to life in a factory.

Abraham Lincoln was once walking along the street, his two boys crying loudly on either side of him.

"What is wrong with the boys?" asked a passer-by.

Lincoln shrugged. "Just what is wrong with most of the world, I reckon," he replied. "I've got three walnuts and each of the boys wants two."

Kneeling At Prayer

Some notes on indulgences

Francis Joseph Mutch

On September 18, 1862, the Sacred Congregation of Indulgences ordained that it is not required to kneel when saying indulgenced prayers, unless it is expressly ordered in the document granting the indulgence. To this plain statement, in his recent volume, *De Indulgentiis*, No. 94, Monsignor de Angelis has added the following: ". . . vel in oratione ipsa hoc expressis verbis dicatur, v. g. in oratione: *'En ego, o bone et dulcissime Iesu . . . genibus me provolvo . . .'*"

I do not know what authority there is for the above declaration; perhaps all that can be said is, that the wording of the prayer would seem to require kneeling. But does it follow that the indulgence would be lost if one did not kneel, if he were able to do so? Until proof to the contrary is given, possibly one may hold that the various postures of the body which seem to be indicated in our prayers need not be assumed under penalty of losing the indulgences. At times it would be very difficult to do just as the wording of the prayer suggests. In the *En ego,* to do as the prayer seems to indicate, one would have to be standing (or sitting) before commencing the prayer and then, suiting the action to the words, "cast himself on his knees" at the instant indicated.

Moreover, how is one to manage when the word "prostrate" occurs? There are quite a number of prayers containing "prostrate." We find it in the familiar Dedication of the Human Race to Christ the King; also in the Act of Reparation to the Sacred Heart (224 in *Preces et Pia Opera).* To prostrate means more than to kneel; it means literally to lie on the ground. Nobody is expected to do that during prayer. One may not be far from correct in thinking that these expressions of humility are meant to indicate the disposition of the soul one should have, rather than the position of the body which is to be assumed.

In prayer 170 (*Preces et P. O.)* the Italian *profondamente prostrato* occurs five times. The Benziger *Raccolta* renders that "bending low before Thee." A very apt translation; but I venture very few bend low while saying the words. A translation which seems to me difficult to improve upon, is that by Father Richard Power, in the Benziger *Collection of Prayers* (published in 1931), which reads, "in deepest reverence." Granting that "reverence" can mean "obeisance—bow—curtesy," I do not think that Fr. Power had in mind any particular posture of the body. He meant, I think, something that is felt in the soul:

respect, veneration, humility, etc.

Please do not misunderstand me. I am not even hinting that the *En ego* ought to be said in any position other than kneeling, when possible. And the same with regard to other prayers in which "kneel—prostrate," etc., occur. The point being discussed is whether it is required to kneel to gain the indulgences.

Again, what ought one to do when the word "stand" occurs in a prayer? In most English translations of the *Memorare,* and in some German, is found "before thee I stand." "Stand" happens to be a poor translation of "coram te assisto." Even the German of Beringer has "before thee I stand." I have a German prayerbook about 175 years old, which has "I place myself in thy presence." An excellent translation.

Since the *Memorare* has been introduced, permit me to call attention to another poor translation in this beautiful prayer, which seems incorrect. Most English translations read: "O Virgin of virgins, my Mother." It ought to be evident that when our Lady is referred to as a virgin and as a mother, one means that she is the Virgin-Mother of God. (The Latin in the prayer is, "Virgo Virginum, Mater.") Therefore, if in this prayer Mary is appealed to as Virgin-Mother of *God,* it is not complimentary to remind her that she is the Virgin of virgins but the spiritual Mother of the *sinner* who is praying to her. The old German prayer book just mentioned puts it beautifully: "O Virgin of all virgins and Mother of my Redeemer."

Retort Courteous

During his many years as student counselor an elderly priest had been the confidant of thousands of college students. Upon his retirement he was feted at a banquet attended by the entire faculty and several hundred alumni.

When the tables had been cleared, the college president delivered a laudatory speech, concluding as follows: "Father X, for thirty long years you have received the intimate confidence of every college student without exception. This fact alone is proof of your sterling character. It is a magnificent tribute to you."

Called upon to reply, the snowy-haired priest spun out a humorous story and then finished with a serious glint in his eyes: "Honorable President, you have stated that the implicit confidence of these men in me was proof of my sterling character—a magnificent tribute to me. I thank you for this kind eulogy. Personally, however, I am convinced that their trust in me is proof rather of the sterling characters of these men. It is a magnificent tribute to them."

Smith vs. Dallman
or
The Bible Versus Luther

DALLMAN:

CHRIST teaches the separation of Church and State. "My Kingdom is not of this world" (John 18:36). "Render unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matt. 22:21).

The Pope condemns "that matters affecting the Church must be separated from those of the State."

The "orderly connection" between Church and State "may be compared to the union of the soul and body of man" (Pp. 122, 115, Encyclical Letters of Leo XIII).

SMITH:

The Lutherans over here deceive the people by representing that Lutheranism as such stands for a separation of Church and State. Practically all the Protestant countries today which have a union of Church and State are the Lutheran countries, such as Sweden, Norway, Denmark, and until a few years ago, in a sense, Prussia. Most other countries of Europe, which formerly had union of Church and State, were non-Catholic countries, such as England, Russia, and Balkan States. There has never been a union between the Catholic Church and the State except where the vast majority of the people were Catholics and wanted it, particularly for the safeguarding of Biblical provisions in which they thoroughly believed, such as the prohibition of remarriage after divorce. They also wanted religion in education, of which irreligious minorities tried to deprive them.

The Catholic Church's doctrine is in perfect keeping with the texts quoted by Dallman, "My Kingdom is not of this world" (John 18: 36); "Render unto Caesar the things that are Caesar's and unto God the things that are God's" (Matt. 22: 21).

Christ's Kingdom is not *of* this world but it exists *in* this world, and it was His intention that every citizen in the world, no matter in which country he lived, should be a citizen in His spiritual Kingdom, which was to be a world-wide Kingdom. Catholics are taught that they are bound *in conscience* to give to Caesar the things that are Caesar's, to respect and obey duly constituted civil authority, and to pay their taxes.

Dallman quotes Pope Leo XIII, who certainly made the teaching of the Church very clear on the matter of "union of Church and State," and holds it up as the correct ideal—namely, cooperation and not antagonism between the ecclesiastical and

the civil government in the protection and enforcement of the rights of the individual, and in the encouragement of the observance of the moral law. When the same person is a member of both the Church and the State, the one looking after his eternal and the other after his temporal interests, he has a right to expect mutual encouragement.

The American way of separation has never been opposed by the Pope, and it has been defended by high American prelates in sermons delivered in the very city of Rome. There are some two hundred religious denominations functioning in this country, and no particular religion comprises a majority of the citizenry. Therefore no Catholic, from the Pope down, would think of advocating a union between the Catholic Church and the United States Government. Catholics would encourage it only as the Lutherans encourage it in countries where nine-tenths or more of the people confess the same faith, and where the head of the state and practically all members of his government are members of that faith. It were strange if governments which are supposed to represent the people were to be openly antagonistic to the religion which they profess and love. But as mentioned above the Lutherans have been the least inclined to fight for separation of Church and State in Lutheran countries, where dissidents have always had disabilities imposed on them.

Separation of Church and State has meant something entirely different in those countries of Europe which are predominantly Catholic. It has meant the enslavment of the Church by the State; it has meant the confiscation of church property, the closing of religious schools by a minority which won power, as Communists win power, by deception, trickery, by boring from within, by false propaganda. That has taken place at different times in France, Spain, Portugal, Italy. In fact within our memory the Prime Minister of Italy was a member of the Grand Orient Freemasonry, which means that he was an aggressive atheist; the Mayor of Rome was one of these at the same time. In those days the Italian people did not vote, and the enemies elected their men to office, who started a war on the Church, which meant on the faith of ninety-eight per cent of the people. Surely Dallman would not hold that to be the right thing in a country ninety-eight per cent Lutheran.

This same kind of influence induced Napoleon to deliver the government of France to it. However, because it did not work Napoleon soon effected a Concordat with the Church for a Modus Vivendi for both. Then at the turn of this century the Grand Orient got control of the government of France again, and reconfiscated church property, disbanded religious com-

munities, closed religious schools, and actually replaced religion in the classroom by substituting atheistic textbooks. Is that the kind of separation of Church and State in which Dallman believes?

The Judgment of History

And while Mr. Dallman may not be reading the more able historians, who made thorough investigations of their own, we name a score of them who maintain that Lutheranism was introduced into Germany by force, and that the people of every province in Germany were expected to profess the faith, whether they liked it or not, of the one who ruled the province. Lutheranism was actually introduced as Communism has been introduced in the satellite countries immediately behind the Iron Curtain, namely, by force and confiscation of religious property, with the division of the spoils among the princes and those who pressed them to take such action.

Some very notable scholars in Germany in recent years have embraced the Catholic faith by having made that impartial study. This is also true of England. Cardinal Newman tells us that he was prejudiced against the Catholic Church, because of one-sided reading, as many other churchman, but that an impartial study of history, beginning with Apostolic times, brought him into the Church. Cardinal Manning became a convert for the same reason, so did Chesterton and a large host of intellectuals of our present time. Over in this country two Deans of History at the University of New York, one at Western Reserve, Cleveland, and several others, have come into the Catholic Church by carrying on deep research work into history.

The Protestant historian Wolfgang Menzel, in his history of Germany (Bohn's Edition, Vol. II, page 248), attributes much of the Reformers' success to the support they received from civil rulers who hoped to profit from the movement. He writes:

"The defeat of the nobility and peasantry had crushed the revolutionary spirit in the people; and the Reformation, stripped of its terrors, began to be regarded as advantageous by the princes. Luther also appeared, not as a dangerous innovator, but in the light of a zealous upholder of princely power, the divine right of which he even made an article of faith; and thus, through Luther's well-meant policy, the Reformation, the cause of the people (!) naturally became that of the princes, consequently, instead of being the aim, was converted into a means of their policy. In England Henry VIII favored the Reformation for the sake of becoming Pope in his own domains, and of giving unrestrained license to tyranny and caprice. In Sweden, Gustavus Wasa embraced the Lutheran faith as a wider mark of distinction between the Swedes and Danes, whose King, Chris-

tian, he had driven out of Sweden. His example was followed (A. D. 1527) by the grand-master Albert of Prussia, who hoped by this means to render that country an hereditary possession in his family. His cousin, the destestable Casimir von Culmback, sought to wipe out the memory of his parricide by his confession of the new faith."

Harnack, in the *Contemporary Review,* 1904, page 859, observes:

"The Reformation getting the upper hand among a portion of the German people was due first and foremost to the princes, who aimed at creating territorial churches for themselves, and being masters in their own houses. In this connection, however, we must not forget that in the larger towns and in country districts the Reformation asserted the class-consciousness of certain aspiring orders in the community, and that on the other hand the knights of the Empire who were in a bad way economically attempted by its means to regain their previous position."

Schiller, in his *History of Thirty Years' War,* page 8, holds that the Reformation sent society backwards. He observes:

"Fearful, indeed, and destructive was the first movement in this general political sympathy announced itself: a desolating war of thirty years, which from the interior of Bohemia, to the mouth of the Scheldt, and from the banks of the Po to the coasts of the Baltic, devastating whole countries, destroying harvests, reduced towns and villages to ashes; which opened a grave for many thousand combatants, and for half a century smothered the glimmering spark of civilization in Germany, and threw back the improving manners into their pristine barbarity and wildness."

The historian Balmes, in his book *European Civilization,* sums up the result of the introduction of Protestantism into Europe as follows:

"It is remarkable that the greatest increase of royal power in Europe dates precisely from the commencement of Protestantism. In England from the time of Henry VIII not only did monarchy prevail but a despotism so cruel that no vain appearances of impotent forms have availed to disguise its excesses. In France, after the Hugenot war, royal power became more absolute than ever; in Sweden, Gustavus ascended the throne and from that time Kings began to exercise an almost unlimited power; in Denmark monarchy continued and became stronger; in Germany the Kingdom of Prussia was formed and absolute forms generally prevailed; in Austria, the empire of Charles V arose in all its power and splendor. In Italy, the small republics were fast disappearing, and the people under some title or another, became

subjects to princes; in Spain, in fine, the ancient cortes of Castile, Aragon, Valencia and Catalonia fell into disuse; that is to say, instead of seeing, by the accession of Protestantism, the people take one step towards representative forms, we find, on the contrary, that they rapidly advance towards absolute government. This is a certain incontestable fact."

Hallam, in his *Introduction to the History of Literature,* I, page 300, writes:

"Whatever be the bias of our minds as to the truth of Luther's doctrines, we should be careful in considering the Reformation as a part of the history of mankind, not to be misled by the superficial and ungrounded representations which we sometimes find in modern writers. Such as this, that Luther, struck by the absurdity of the prevailing superstitions, was desirous of introducing a more rational system of religion; or that he contended for freedom of inquiry, and the boundless privileges of individual judgment; or what others have been pleased to suggest, that his zeal for learning and ancient philosophy led him to attack the ignorance of the monks, and the crafty policy of the Church, which withstood all liberal studies. These notions are merely fallacious refinements, as every man in plain understanding, who is acquainted with the early reformers, or has considered their history, must acknowledge."

Melanchton, *in Liber. II, Epis. 202,* declared:

"The Elbe, with all its waters, could not furnish tears enough to weep over the miseries of the Reformation."

Beza, *in Epis. ad Aud Dudit,* observed:

"Our people are carried away by every wind of doctrine. If you know what your religion is today, you cannot tell what it may be tomorrow. There is not a single point which is not held by some of them as an article of faith, and by others rejected as an impiety."

St. Vitus' Dance

An extraordinary dancing madness in the 15th century began in Germany at Treves and Cologne and then spread into several other countries. A chapel at Ulm, dedicated to St. Vitus, became a place of pilgrimage for those afflicted with this dancing mania; and this accounts for the Saint's name being used to describe this curious nervous complaint, now known as chorea. The victims flocked by thousands to this chapel of St. Vitus and, in memory of this, a procession is still made yearly on Whit Tuesday to this place. St. Vitus suffered martyrdom under Diocletian and his feast is kept on the 15th of June.—**Contributed.**

Code and Cult

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CANON 909, sec. 2, says that the confessional should be "crate fixa ac tenuiter perforata." Now, should not this screen with small perforations be more than just a wooden screen with large holes or a window screen (wire) with no cloth between the confessor and the penitent?

Diocesan regulations must be observed as well, of course, as the *Code* law. The small holes should be such that one cannot put his little finger into them. Hence they should not be large or oblong. If there is a wire screen, there should be a curtain if the confessor can see the face of the penitent. It makes confession odious otherwise. If the wooden screen conforms to law, it is not strictly necessary to have a cloth curtain (Capello, II, n. 632: S. C. Ep. et Reg., 22 Sept. 1645).

May the three midnight Masses at Christmas be said in the parish church?

No. Only the one conventual or the parish Mass may be celebrated unless there is an Apostolic Indult (C. 821). In Religious houses, convents,etc., three Masses may be celebrated (C. 821, sec. 3). Canon 349—compared with canon 239, n. 4—allows the Bishop to celebrate or to have another celebrate in his presence the three midnight Masses, provided the Bishop is not obliged to celebrate in the Cathedral. If he is not celebrating in the Cathedral, he can say the three Masses in his chapel.

If new stations are bought and substituted for the old ones, is a new blessing required?

Yes, unless the same 14 wooden crosses are used with the new pictures or sculptures. Metal crosses are not sufficient. If the location of the stations is changed in the church or chapel, no blessing is needed. If half or more of the 14 crosses are replaced, a new blessing is demanded. Temporary removal of the stations in order to repair the church does not cause the loss of the indulgences. A written document for the erection of stations is no longer necessary for validity (S. P., 12 March, 1938). The Holy Father on the above date gave a *sanatio* for all invalid erections of stations up to that time (Tanquerey, I, n. 653).

If a diocesan priest celebrates, for example, in a Dominican church or in a convent in which the nuns use the Dominican Office and Ordo, does he follow the Dominican rite?

He may not; but he follows the Dominican *calendar* regarding the feast, the Gloria, Credo, Preface, etc. The secular priest

may not change from the mode or rite of celebrating as given in the Roman Missal. If, for example, on the feast of St. Dominic a secular priest, Franciscan, or other religious celebrates in a church or chapel in which the Dominican calendar obtains, he will say the Mass in honor of St. Dominic as a double of the first class, with Gloria, Sequence, Credo, and proper preface. In other churches in which the Roman calendar is used, all, including Dominicans, Franciscans, etc., should say the Mass of St. Dominic as it is in the Roman Missal, as a double, with Gloria, but without Sequence, Credo, or proper Preface. In secondary chapels of the convent or seminary, etc., each celebrant must follow his own calendar and missal, regardless of the one which is of obligation in the principal chapel (*Eccl. Rev.*, August 1935, p. 180).

Can the plenary indulgence attached, for example, to the pious recital of the prayer "En Ego" be gained more than once a day?

Canon 928 tells us that a plenary indulgence can be gained only once a day even though the good work is repeated, unless the contrary is expressly stated. It is not so stated in the decree of Feb. 2, 1934—Preces et Pia Opera (1938), n. 171. The faithful who piously recite the "En Ego" before a crucifix can gain an indulgence of ten years. A priest or lay Catholic can gain a plenary indulgence by its recital if confession is made and holy communion is received, and a Pater, Ave, and Gloria are said for the intention of the Pope. Confession and communion are regulated by Canon 931.

In reckoning the days of absence from a religious novitiate (C. 556) how are the days to be counted?

Authors are divided. Some say that Canon 32, sec. 1 is to be applied, i. e., the days are reckoned from midnight to midnight. For example, if the novice is absent from Monday morning to Saturday evening, only four days are counted. Fractions of a day are ignored. Others more correctly, it appears, apply Canon 34, sec. 2: the days are counted from moment to moment. For instance, absence from Monday 9:30 a.m. to Saturday 9:30 a.m. means five full days. Both views are held by distinguished canonists.

If a novice, even with permission, is absent over 15 full days, whether at once or at different dates, but not beyond 30 complete days of 24 hours, the time must be supplied later; otherwise the subsequent vows are invalid. If for more than 30 full days (e. g., 31 full days), the novice is absent, the novitiate must be begun anew. Hence the importance of knowing how the days are to be reckoned. An authentic interpretation is very desirable (Vermeersch-Creusen, I (7th edition), n. 708; Schaefer (4th edition) n. 885).

True and false infallibility

Dr. Joseph Fessler

THE relations of the Catholic Church to the Civil Powers have been fixed immutably from the beginning, because they arise out of the Divine constitution of the Church and out of the Civil Society of the natural order.

I

Inasmuch as the natural and civil society existed before the foundation of the Christian Church, we will begin with it; and here by concessions, or rather by assertions, will, I hope, satisfy all Caesarists.

1—The civil society of men has God for its Founder. It was created potentially in the creation of man; and from him been unfolded into actual existence. The human family contains the first principles and laws of authority, obedience and order. These three conditions of society are of Divine origin; and they are the constructive laws of all civil or political society.

2—To the Civil Society of mankind supreme authority is given *immediately* by God; for a society does not signify mere number, but number organized by the laws and principles which its Divine Founder implanted in the human family. Sovereignty, therefore, is given by God immediately to human society; and *mediately*, or *mediante societate*, to the person or persons to whom society may commit its custody and its exercise.

When once the supreme power of sovereignty has been committed by any society to a king, or to consuls, or to a council, as the case may be—for God has given no special form of Civil Government—though it be not held by those who receive it by any Divine right, as against the society which gave it, nevertheless it has both a Divine sanction and a Divine authority. For instance, it has the power of life and death. God alone could give to man this power over man. God gave it to man for self-defense. It passes to society at large, which likewise has the right of self-defense. It is committed by society to its chief executive.

But, inasmuch as the supreme power is still given by God to the Civil Ruler, even though it be *mediately*, it has a Divine sanction; and so long as the Civil Ruler does not deviate from the end of his existence, the society has no power to revoke its act.

For example: the Civil Ruler is for the defense of the people; but if he should make war upon the people, the right of self-defense would justify resistance. I am not now engaged in saying

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Written almost 75 years ago by Bishop Fessler, secretary-general of the Vatican Council, this definitive study merits a re-reading in these anxious and troubled times of ours.

when or how; but the right is undeniable. Manslaughter is no murder, if it be in self-defense; wars of defense are lawful; and just resistance to an unjust prince is not rebellion. All this is founded upon the Divine sanctions of the civil and political society of man, even in the order of nature. It has, then, God for its Founder, for its Legislator, and by His Divine Providence for its supreme Ruler.

3—The laws of such society are the laws of nature. It is bound by the natural morality written on the conscience and on the heart. The ethics which govern men become politics in the government of states. Politics are but the collective morals of society. The Civil Ruler or Sovereign is bound by the laws: the subject within the sphere of these laws owes to him a civil allegiance. The Civil Ruler may bind all subjects by an oath of allegiance. He may call on all to bear arms for the safety of the State.

4—The State has for its end, not only the safety of person and property, but, in its fullest sense, the temporal happiness of man. Within the sphere of natural morality, and in order to its end, the State is supreme: and its power is from God. This is the meaning of St. Paul's words:

"Let every soul be subject to higher powers: for there is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God; and they that resist, purchase to themselves damnation . . . For he is God's minister to thee for good. But if thou do that which is evil, fear, for he beareth not the sword in vain; for he is God's minister, an avenger of necessity, not only for wrath but also for conscience sake" (Romans XIII, 1-5).

The State, then, is a perfect society, supreme within its own sphere, and in order to its own end: but as that end is not the highest end of man, so the State is not the highest society among men; nor is it, beyond its own sphere and end, supreme. I have drawn this out in greater fulness to show that the Church is in the highest degree conservative of all the natural authority of rulers, and of the natural allegiance of subjects. It is mere shallowness to say that between the civil authority, as Divinely founded in nature, and the spiritual authority of the Church there can be opposition.

Now, as to the Divine institution of the Civil Society of the world and of its independence in all things of the natural order, what I have already said is enough. The laws of the order of nature are from God. So long as a father exercises his domestic authority according to the law of God, no other authority can intervene to control or to hinder his government. So likewise of the Prince or Sovereign power, be it lodged in one or in many. There is no authority upon earth which can depose a just sover-

eign or release such subjects from their obedience.

II

There is, however, another society, the end of which is the eternal happiness of mankind. This also has God for its Founder, and that immediately; and it has received from God its form and constitution, and its rulers receive their authority immediately, with a special Divine sanction and authority, from God.

Two things follow at once from this:

1—that the society which has for its end the eternal happiness of man is of an order higher than the society which aims only at the natural happiness of man;

2—that as the temporal and the eternal happiness of man are both ordered by Divine Law, these two societies are, of necessity, in essential conformity and harmony with each other. Collision between them can only be if either deviates from its respective laws.

The natural society of man aims directly at the temporal happiness of its subjects, but indirectly it aims also at their eternal happiness; the supernatural society aims directly at their eternal happiness, and indirectly at their temporal happiness, but always in so far only as their temporal happiness is conducive to their eternal end.

From this again two other corollaries follow:

1—That the higher or supernatural society is supreme because it has no other society, above it or beyond it, with an end higher than its own.

2—That the office of the supernatural society is to aid, direct, and perfect the natural society; that its action upon it is always *in aedificationem non in destructionem,* inasmuch as it is governed by the same Divine Lawgiver, and it is directed to an end which includes and ensures the end of the natural society also.

To put this briefly. The State has for its end the temporal happiness of its subjects; the Church has for its end their eternal happiness. In aiming directly at temporal happiness, the State aims also indirectly at the eternal; for these things are promoted by the same laws. In aiming at eternal happiness, the Church also indirectly aims at the temporal happiness of men.

III

The Divine Founder of the Christian Church said: "To thee I will give the keys of the Kingdom of Heaven. And whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven" (St. Matthew XIV, 19). And again: "All power is given to me in heaven and in earth. Going, therefore, teach all nations . . . teaching them to observe all things whatsoever I have commanded you" (Ibid. XXVIII, 18-19).

If these two commissions do not confer upon the Christian Church a supreme doctrinal

authority, and a supreme judicial office, in respect to the moral law, over all nations, and over all persons, both governors and governed, I know not what words could suffice to do so.

That authority and that office are directive and preceptive, so long as Princes and their laws are in conformity with the Christian law, *ratione peccati*, by reason of sin, whensoever they deviate from it.

If any man deny this, he would thereby affirm that Princes have no superior upon earth: which is the doctrine of the heathen Caesarism.

But no man will say that Princes have no superior. It is unmeaning to say that they have no superior but the law of God: for that is to play with words. A law is no superior without an authority to judge and to apply it.

To say that God is the sole Lawgiver of Princes is a doctrine unknown, not only to the Catholic Church, but the Constitution of England. When we say, as our old Jurists do, Non Rex facit legem, but Lex facit Regem, we mean that there is a will above the King; and that will is the Civil Society, who judges it when the King deviates from the law. But this doctrine must be tempered by vigorous restraint. What adequate restraint is there but in a divine authority higher than the natural society of man?

The Supreme Judicial Power of the Church has no jurisdiction over those that are not Christian; and the entire weight of its authority, if it were applied at all to such a state, would be applied to confirm the natural rights of sovereignty and to enforce the natural duty of allegiance; and that, upon the principle that the supernatural power of the Church is for edification, not for destruction; that is, to build up and to perfect the order of nature, not to pull down a stone in the symmetry of the natural society of man. St. Thomas says:

"Power and authority are established by human right; the distinction between the faithful and those who do not believe is established by Divine right. But the Divine right, which comes by grace, does not destroy the human right, which is in the order of nature" (St. Thomas IIa, IIae, quaest. X, art. 10).

Let us suppose that the Sovereign Power of a heathen people were to make laws contrary to the law of God, would the Church intervene to depose such a sovereign? Certainly not, on the principle laid down by the Apostle "What have I to do to judge those that are without?" (I. Cor. V, 12)

Such a people is both individually and socially outside the Divine jurisdiction of the Church. The Church, therefore, has, in this respect, no commission to discharge towards it except to convert it to Christianity.

But if it be the office of the

Church to teach subjects to obey even Heathen Rulers, as the Apostle did, how much more, in the case of Christian Princes and their laws, is it the office of the Church to confirm, consecrate, and enforce the sanctions of religion and of conscience, of doctrine and of discipline, the whole code of natural and political morality, and all laws that are made in conformity with the same.

If Christian Princes and their laws deviate from the law of God, the Church has authority from God to judge of that deviation, and by all its powers to enforce the correction of that departure from justice. I do not see how any man who believes in the Revelation of Christianity can dispute this assertion: and to such alone I am at present speaking.

Mr. Gladstone has quoted a passage from an "Essay on Caesarism and Ultramontanism," in which I have claimed for the Church a supremacy in spiritual things over the State, and have made this statement:

"Any power which is independent and can alone fix the limits of its own jurisdiction, and can thereby fix the limits of all other jurisdictions, is, ipso facto, supreme. But the Church of Jesus Christ, within the sphere of revelation—of faith and morals—is all this, or is nothing or worse than nothing, an imposture and an usurpation; that is, it is Christ or Anti-christ" (*Caesarism and Ultramontanism,* page 36).

It is hardly fair to take the conclusion of a syllogism without the premises. In the very page before this quotation I had said:

"In any question as to the competence of the two powers, either there must be some judge to decide what does and what does not fall within their respective spheres, or they are delivered over to perpetual doubt and to perpetual conflict. But who can define what is or is not within jurisdiction of the Church in faith and morals, except a judge who knows what the sphere of faith and morals contains, and how far it extends? And surely it is not enough that such a judge who knows what the sphere of faith and morals contains, and how far it extends? And surely it is not enough that such a judge should guess or opine, or pronounce upon doubtful evidence, or with an uncertain knowledge. Such a sentence would be, not an end of contention, but a beginning and a renewal of strife.

"It is clear that the Civil Power cannot define how far the circumference of faith and morals extends. If it could, it would be invested with one of the supernatural endowments of the Church. To do this it must know the whole deposit of explicit and implicit faith; or, in other words, it must be the guardian of the Christian revelation. Now, no Christian, nor

any man of sound mind, claims this for the Civil Power . . . If, then, the Civil Power be not competent to decide the limits of the Spiritual Power, and if the Spiritual Power can define with a Divine certainty its own limits, it is evidently supreme. Or, in other words, the Spiritual Power knows with Divine certainty the limits of its own jurisdiction; and it knows therefore the limits and the competence of the Civil Power. It is thereby in matters of religion and conscience supreme" (*Caesarism and Ultramontanism,* pp. 24, 35).

If the Church cannot fix the limits of its jurisdiction, then either nobody can or the State must. But the State cannot unless it claims to be the depository and expositor of the Christian Revelation. Therefore it is the Church or nobody. This last supposition leads to chaos. Now if this be rejected, the Church alone can: and if the Church can fix the limits of its own jurisdiction, it can fix the limits of all other jurisdiction; at least, so far as to warn it off its own domain. But this was my conclusion; and though I have seen it held up to odium, I have not yet seen it answered.

But the Church being the highest society, and independent of all others, is supreme over them, in so far as the eternal happiness of man is involved.

From this, again, two consequences follow:

1—First, that in all things which are purely temporal, and lie *extra finem Ecclesiae,* outside of the end of the Church, it neither claims nor has jurisdiction.

2—Secondly, that in all things which promote, or hinder, the eternal happiness of men, the Church has a power to judge and to enforce.

IV

Such propositions are no sooner enunciated than we are met by a tumult of voices, such as those of Janus, Quirinus—and I lament to detect the tones of a voice, hitherto heard in behalf of the authority of Christianity and of the Christian Church—affirming that the Church of Rome and its Pontiffs claim supreme temporal power (*Expostulation,* page 27), and that direct, over all Temporal Princes and things; to be used at their discretion even to the deposing of Kings, to the absolution of subjects from allegiance, to the employment of force, imprisonment, torture, and death.

If such be the state of our highest minds, we cannot regret that this discussion has been forced upon us. It has come not by our act. It has arisen in its time appointed. It will for awhile raise alarm and suspicion; it will kindle animosity and encourage bigotry; but it will manifest the truth with a wider light than England has seen for three hundred years. I will therefore freely and frankly enter upon this debate, and, in order to be clear, I will treat the

subject under the following proportions:

1—The authority of Princes and the allegiance of subjects in the Civil State of nature is of Divine ordinance; and, therefore, so long as Princes and their laws are in conformity to the law of God, the Church has no power or jurisdiction against them, nor over them.

2—If Princes and their laws deviate from the law of God, the Church has authority from God to judge of that deviation, and to oblige to its correction.

3—The authority which the Church has from God for this end is not temporal, but spiritual.

4—This spiritual authority is not direct in its incidence on temporal things, but only indirect: that is to say, it directly promotes its own spiritual end; it indirectly condemns and declares not binding on the conscience such temporal laws as deviate from the law of God, and therefore impede or render impossible the attainment of the eternal happiness of man.

5—This spiritual authority is inherent in the Divine constitution and commission of the Church; but its exercise in the world depends on certain moral and material conditions, by which alone its exercise is rendered either possible or just.

"The Curse of Heaven"

If Emperor Francis Joseph had listened to Pope Pius X, the Austrian ultimatum to Serbia would not have been issued; World War I; the reign of Lenin, Hitler and Mussolini; World War II; and the present threat of Communist world engulfment, might never have taken place.

Abbe Daniel stresses the strong condemnation of the threatened Serbian ultimatum by Pope Pius X, that started World War I, in his book **Le Bapteme de Sang.** In this book Pope Pius X is reported to have declared that he would leave the Vatican and throw himself between the hostile armies with an olive branch in his hands, if the ultimatum were issued.

Failing to receive a reply, the Pope, having taken suddenly ill, addressed a letter to the Austrian Emperor, saying in part: "I write not as Pope, but as father . . . I kiss your feet and implore you to forsake this impious iniquity . . . O my erring son, all covered with blood, drenched in the tears of mothers, widows and orphans . . . If I do not excommunicate you the curse of heaven shall yet fall upon your head." Pope Pius X died three days later.

Francis Joseph would not "hear the Church"; and the "curse of heaven" did descend upon the Hapsburg Dynasty; it is in the formless ruin of oblivion . . .—David Goldstein.

N. O. D. L. Notes

From the positive angle

Acceptable comic books

EDITORS of Topix, Catholic comic book published by the Catechetical Guild, St. Paul, Minn., have compiled a list of approved comic books which meet certain minimum standards. The minimum standards were not set up by Topix editors. They are the combined codes and recommendations of such organizations as the National Organization for Decent Literature, Parent-Teacher associations and the Association of Comic Book Publishers.

Out of some four hundred different comic books examined by Topix editors this month only those listed below were able to meet these requirements. This month's list is not guaranteed indefinitely since the content of many of these magazines changes from month to month. The list will be changed in order to keep abreast of developments in magazines.

As a general rule, the failure of any book to appear on the list simply means that it was not found acceptable either from the point of view of editing, art, print or advertising. A copy of the rules upon which judgment is based can be obtained by writing to Topix, 147 E. 5th St., St. Paul 1, Minn., and enclosing a three cent stamp.

Listed below are this month's acceptable comic books:

Alice in Wonderland
All American Western
Andy Panda
Animal Antics
All Sports

The Barker
Barnyard Comics
Blondie
Blue Bolt
Brer Rabbit
Brick Bradford
Bugs Bunny

Comic Cavalcade
Coo Coo Comics

Dale Evans
Daredevil
Date With Judy
Dick Cole
Donald Duck
Dotty Dripple

Egbert

Famous Funnies
Felix the Cat
Flash Gordon
4 Most
Frisky
Funny Folks
Funny Stuff

Gabby Hayes
Gene Autry
Giggle Comics
Goofy Comics

Ha Ha Comics
Happy Comics
Heckle and Jeckle
Henry
Heroic Comics
Hopalong Cassidy
Humphrey Comics

Jungle Jim
Jack Armstrong
Jingle Jangle
Joe Palooka
Johnny Hazard

Katzenjammer Kids
Ken Stuart
Kewpies
King Comics
King of the Royal Mounted

Leading Comics
Little Audrey
Little Bit
Little Lulu
Looney Tunes

Mickey Mouse
Mighty Mouse
Monte Hale
Mutt and Jeff

Nancy
New Funnies

Our Gang

The Pixies

Polly Pigtails
Popeye

Raggedy Ann and Andy
Real Fact Comics
Real Life
Real Screen Comics
Real Western Hero
Red Dragon
Roy Rogers

Scribbly
Smith
Sparkle
Sparkler
Supermouse

Target
Tarzan
Terry-Toons
Tex Granger
Tex Taylor
Tim Holt
Tim Tyler
Tippie
Tommy of the Big Top
Tom Mix
Topix
Treasure Chest
True Sport

Walt Disney's Comics
Wambi
Western Fighters
Woody Woodpecker

Archie
Binky
Candy
Dixie Dugan
Freckles and His Friends
Etta Kett
Harold Teen
Juke Box
Laugh
Mopsy
Penny
Starlet O'Hara in Hollywood
Suzie
Teen
Tillie the Toiler
Willie

Dodging the Issue

Every one of the popular phrases and ideals is a dodge in order to shirk the problem of what is good. We are fond of talking about "liberty"; that, as we talk of it, is a dodge to avoid discussing what is good. We are fond of talking about "progress"; that is a dodge to avoid discussing what is good. We are fond of talking about "education"; that is a dodge to avoid talking about what is good. The modern man says, "Let us leave all these arbitrary standards and embrace liberty." This is logically rendered, "Let us not decide what is good but let us consider it good not to decide it." He says, "Away with your old moral formulae; I am for progress." This, logically stated, means, "Let us not settle what is good; but let us settle whether we are getting more of it." He says, "Neither in religion nor morality, my friend, lie the hopes of the race, but in education." This, clearly expressed, means, "We cannot decide what is good, but let us give it to our children."—G.K.C., **Heretics.**

The skillful doctor puts up with his patient's being afflicted with a lesser illness in order that he may recover from a serious disorder; in the same way the gravity of sins of pride is shown by the fact that God allows man to fall into other sins in order to heal him from pride.—**St. Thomas Aquinas.**

Sermon Suggestions

For the month of May ✠ *J. F. Noll, D.D.*

Confirmation

May 8

In these days even the child has a hard battle to fight because he receives little encouragement to right living either from his relatives or neighbors. But Christ provided His Church with a Sacrament which is designed to make the recipient, even a child, a soldier in His army. The battle against sin, temptation, bad example, begins with the dawn of reason and that is why the child needs the special graces and gifts of the Holy Spirit. He receives that assistance (1) from the Holy Spirit in person; (2) from the sacramental grace which the Sacrament confers; and (3) from the gifts of the Holy Spirit.

(1) Children learn in the Catechism that the Holy Spirit comes to them in a "special manner" through the Sacrament of Confirmation. What is meant "by special manner"? It means that while the Holy Ghost comes to the soul through His grace in other Sacraments, He comes in **person** in the Sacrament of Confirmation, just as the Son of God, Who instituted the seven Sacraments, comes to the soul **in person** in the Sacrament of the Holy Eucharist. The Holy Spirit comes, not for a mere passing visit, but to **live** in the soul, make of it His "tabernacle," and of the body which houses it, "His temple."

Most parents do not realize what happens at Confirmation, as they do not realize sufficiently what happens in Baptism. They regard Confirmation as one of the Sacraments which all should receive, and seem to act on the theory that when it is over the child will have complied with an obligation, which is now ended. As a matter of fact, Confirmation is only the **beginning** of a life of Catholic Action, only the beginning of a militant, active service in the army of Christ. A child may be still too young, and unprepared to explain his faith, defend it competently or to answer questions about it, but he can do much, in the manner that counts most, by his good example.

If you ask the average child what new duties he assumes when he receives the Sacrament of Confirmation, he will answer that he must pray more and try harder to conquer his faults, but would he not be obliged to do these things even as a child of God? While Confirmation should have the effect of making the child "a more perfect Christian," more spiritual, its real purpose is to enable him to work in the open and accomplish more, not for himself but for the cause of Christ.

(2) The Sacrament does not make the child strong of a sudden, but sows in his soul the seeds which should steadily mature into fruit. Just as the farmer must cooperate with nature if he would hope to have a harvest from the seeds he sows, from the grain he plants, so must the Catholic cooperate with the Sacramental

graces brought with the Holy Spirit to his soul through Confirmation. Of course, the child will continue to need encouragement from his parents, from his older brothers and sisters, and from his sponsors.

That is the sole purpose of sponsors, yet they seem not to realize it. They are **asked** to become "sponsors" of the child, and assume that the office ends after they will have led the child to the Bishop. Their office **begins** only at that time. They contract a spiritual relationship with the child, and are obligated, especially if parents are neglecting their duty, to take a deep interest in his welfare.

Just as **human** agents lead children astray, even more than the evil spirit, so must **human** agents protect the innocence of the child. Just as the devil uses human agents, so also must God.

Of course, Confirmation, like the other four Sacraments of the living, increases sanctifying grace, but it also imparts a special grace to enable the recipient to fulfill his duties as a soldier, while it stamps the soul indelibly, "seals it with the seal of the Holy Spirit" as a soldier "forever" in Christ's army.

(3) The gifts of the Holy Ghost mentioned by Isaias (XI, 1-3) as characterizing Christ Himself as the Anointed of God, are Wisdom, Understanding Counsel Fortitude, Knowledge, Piety and the Fear of the Lord. Four of these gifts are intended for the mind, and the other three for the will. Those intended for the mind evidently cannot be immediately effective in the small child.

The gift last mentioned by Isaias—Fear of the Lord—usually has the greatest effect on the child. It impels his tender conscience to avoid offending God from fear of punishment. Since the greatest person in the world is powerless before God and, therefore, has reason to "fear" the consequences of rebellion or even indifference in His service, it is called "the beginning of wisdom." Our world would be an entirely different world today if its political leaders, the members of Cabinets and Parliaments, were filled with a little more "fear of the Lord."

Piety should be associated with fear because then it would be backed by love. Piety leads the person to see God as a Father instead of a Judge and, therefore, it leads to prayer, reverence and service.

Knowledge gives light to the mind to know what pleases and displeases God. Fortitude strengthens the will so that one may have the courage to follow what the gift of knowledge proposes. The gift of Counsel is designed to make us prudent, cautious. **Understanding** reduces mechanical faith and mechanical service. **Wisdom** prompts us to relate everything we do in this world to our ultimate end to choose and use the best means of attaining it. It helps us to live and act in accordance with God's plan of salvation, to subordinate the temporal to the eternal in everything.

We have repeatedly, in this course of instructions, emphasized not only the importance, but the **need**, of the Church's Sacraments. Baptism and Confirmation can be received only once because "once a Child of God and once a soldier of Christ" it was assumed that we would always be true and loyal, and certainly not become apostates

or traitors. But the Sacraments which we may receive more than once and even frequently we should receive often, such as those of Penance and the Holy Eucharist. That means we should resort to the Sacraments of Penance and the Holy Eucharist for growth in grace and in love of God without any compulsion or even suggestion from others. Why should one have to be urged to do that which will make him eternally rich and happy?

Catholic Action

May 15

You all will recall how, during the late war, the only observable interest which engaged the attention of everyone was that war. Its progress was kept before the public in prominent headlines in every newspaper; the leading articles in every magazine dealt with some phase of it; so did national and international radio broadcasts; day after day people were pressed to purchase war stamps and bonds; they were organized for civilian defense; they made sacrifices by the forced ration of foods. Through these media everyone became war-conscious.

Now, if religion's first duty is the glorification of God, if "the one thing necessary" is the salvation of our soul, then we should all (1) be religion-conscious; (2) vie with one another to work for the cause of Christ; and (3) organize with others to do this systematically.

(1) We often speake of "religious fanatics," but one cannot become too fanatical for religion provided he thinks and acts prudently. Some one recently said "religion is something worth while becoming crazy for."

If the world needs anything it needs its attention drawn to the religion and teachings of Jesus Christ. If the heads of nations only helped that cause, the citizenry would be deeply moved and probably follow, and the ills of separate nations, as well as of the world at large would become automatically removed.

Pope Pius XII said on the eve of Lent in the year 1941: "People in human society have need to know God. The tremendous present-day events are principally the consequence of negation of God; and irreligion, like contagion, disturbs and corrupts the soul of people, and like a fire threatens Europe and other continents. It is the proof through which our Lord, with powerful voice, wishes to recall mankind to the faith and divine service."

If, in our country the radio were to flash a ten-second religious thought; if before the feature movie were shown, a signal were sounded on "right living" much as we were wont to hear about war bonds; if the daily newspaper editors wrote more on the subject of religion; if the comics, devoured by millions of children, turned our thoughts towards God, towards religion, towards better morality, nearly everyone would become religion-conscious, and, to be consistent, would begin to practice it.

Out of this interest would ensue a general recognition of the sovereignty of God, of the allegiance which both ruler and sub-

ject owe to Him, of the source of man's rights and of his correlated duties to both God and his fellowmen; of the eternal law of justice and charity as applied to human relations; and such recognition would determine the basis for the establishment of a tranquil order of society, and even insure its permanence.

(2) Why should Catholics not be at least as zealous as Communists? They work for the devil and a bad conscience, which should inspire every one else to work for God and a good conscience. It is the evil of Communism and the zeal of Communists which necessitated the spending of billions of dollars of American money under the Marshall Plan.

But let us suppose that religion and right living were uppermost in every one's mind, as representing the "one thing necessary," religious instruction would be brought to every child in the nation; religious prayers would reach every home; family life would become holier and happier and, therefore, the divorce evil would soon disappear; the nation's $15,000,000,000 crime bill would be reduced by four-fifths; the lewd magazine would go out of existence; in the light of its almost divine dignity and its divine everlasting destiny the child would be wanted and, therefore, the pactice of contraception would become a rare thing; the Christian brotherhood which would develop would cure the evils of capitalism and of class conflict; Socialism and Communism would lose their appeal; and millions would probably knock at the priest's door for instruction.

To establish just such a condition of society God became Incarnate; to bring such a state of society to realization through the sanctification of the individual, is the one mission of the Church; it is the thing for which Christ taught us to pray in the first petition of that prayer par excellence, which He enjoined on all children of the common Heavenly Father: that His name may be hallowed; that His Kingdom may come; that His will may be done on earth as it is in Heaven. It is not, therefore, a phantasy for which I plead, but for the things which St. Paul demanded the "elect of God," the "chosen generation," the "fellow citizens of the saints," to make actual.

(3) Catholic Action means "organized action." The individual is not supposed to go out on his own, but to unite with a parish society or a city-wide group approved by the Bishop, and with a mandate from him to labor systematically with their priests for the extension of the cause of Christ.

This "cause" of Christ embraces many things. It means bringing the light of faith to others, the removal of the prejudices in which they have been reared, the refutation of errors to which they are committed, the defense of Christ's code of morality; and an apostolate of example to prove that that code can be observed.

Christ certainly thought of the perversity of the human will, of the evil inclination of the human being when He became Incarnate, promulgated His law and instituted divine ordinances which make easy the observance of His religion in its entirety. It were surprising if others were not weaker than Catholics because most of our citizenry have never possessed sanctifying grace, have never been ele-

vated, as Catholics have been, to the rank of soldiers in Christ's army; have never been armed, as they are, with the gifts of the Holy Ghost. With the divine religion backing us, there should be no grounds for despair or even for discouragement.

The world was once entirely pagan, and it was converted to Christianity by comparatively few persons. Christ said of His mission "I have overcome the world" and St. John tells us: "This is the victory which overcomes the world, our faith." If Christ has since lost the world that He overcame, it is because of the lack of zeal and the indifference of His followers. If a victory for faith is not taking place in the world today it is due to the same reasons, namely, the unwillingness of the followers of Christ to fight for Him.

You are actually enrolled in Christ's army and will remain so enrolled not only until death, but for all eternity. If you allow Christ's cause to suffer defeat it will be held against you everlastingly. It is through Confirmation that the laity is elevated to the rank of a "royal priesthood," when it becomes their duty to live not only as "more perfect Christians," but to fight in the front ranks of God's army for the winning of the world to Christ.

The Holy Eucharist Foretold

May 22

You are quite familiar with the miracle which our Divine Savior wrought in the desert in favor of thousands who had remained with Him for three days without having had anything to eat; and you will recall that 1500 years before, God, through Moses, head of the Israelitic religion, had also fed a large throng in the desert with Manna, or with a "bread from Heaven" (Exodus XVI, 4). Following Christ's miracle of the "loaves and fishes" He walked over the waves of the Sea of Galilee to Capharnaum, where there was a large synagogue, erected by a pagan ruler, whose son had been miraculously cured by Jesus. The people who had witnessed the two extraordinary miracles crowded the synagogue, and Jesus took the occasion to promise that He would, in the near future, give His own flesh to men as food for their souls.

Let us see how the reaction of His hearers resembled that of non-Catholics today: (1) they refused to believe that He meant literally what He said then; (2) many who had begun to believe Him refused to listen to Him any longer; and (3) rejecting the graces offered they even became hostile.

(1) In the sixth chapter of St. John the promise of the Eucharist is very clearly recorded. Speaking to the throng in the synagogue Christ said (vs. 26-27): "Amen, amen, I say to you, you seek Me not because you have seen signs but because you have eaten of the loaves and have been filled. Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of man will give you."

Then Christ said to them (vs. 49-52): "I am the bread of life. Your fathers ate the Manna in the desert and have died. This is the bread that comes down from

Heaven so that if any one eats of it he shall not die. I am the living bread that has come down from Heaven. If any one eat of this bread he shall live forever; and the bread I will give is My flesh for the life of the world."

That promise was so unexpected and so extraordinary that the people refused to accept it. To one another they said: "How can this man give us His flesh to eat" (vs. 53), but Christ renewed His promise under oath: "Amen, amen I say to you unless you eat the flesh of the Son of man and drink His blood you shall not have life in you" (vs. 54). To remove from them the notion that He was talking figuratively, He reiterated His figuratively, He reiterated His clear words over and over (vs. 55-59): "He who eats My flesh and drinks My blood has life everlasting, and I will raise him up on the last day. For My body is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me and I in him. As the living Father has sent Me, and as I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which has come down from Heaven; not as your fathers ate the Manna and died. He who eats this bread shall live forever."

Followers of modern Protestantism speak and act in the same manner as did the people who heard Christ in the Capharnaum synagogue. While maintaining that they accept the Bible as inspired, they insist on the right to sit in private judgment on God's own clear teaching.

(2) St. John tells us that when Jesus saw how His teachings was received He said to the people "Does this scandalize you? What, then, if you should see the Son of man ascending where he was before" (vs. 62-63). Then we read: "From this time many of His disciples turned back and no longer went with him" (vs. 67).

Would it not have been Christ's duty to point out to them that He was talking in a figurative manner if that were the case? Could He, as God, have permitted the people to be deceived? That He meant precisely what He said, in its most literal meaning, is clear from Christ's reaction. We read (vs. 68): "Jesus, therefore, said to the twelve. Do you also wish to go away." The evident implication is that Christ was willing to permit even His apostles to leave Him if they, understanding it or not, did not accept His promise in its literal sense. For the twelve Apostles Peter spoke: "Lord to whom shall we go? Thou hast words of everlasting life, and we have come to believe and to know that Thou art the Christ, the Son of God" (vs. 69-70).

The hesitancy of the Apostles to accept this strange teaching was quite natural since they had not received the Holy Spirit. But that hesitation vanished when they saw that Christ was most serious, and evidently meant that He would fulfill, in a literal sense, what He had then so solemnly promised.

Therefore the Apostles were not surprised at the Last Supper when Christ actually fulfilled the promise He had made. It was His last night on earth, and if His promise was ever to be realized the time was at hand.

(3) What took place at the Last Supper was, therefore, the literal fulfillment of the promise Christ

made a year previously, and the Apostles unhesitantly received Christ's flesh and blood in Holy Communion. So prominent a place was the Eucharist and the Mass to have in Christ's religion that the whole Christian world for fifteen centuries accepted the same without any exception. Other heresies broke out in Christendom in the early centuries, but none relating to the Holy Eucharist. When, about one thousand years after Christ, Berengarius was bold enough to attack the Eucharist, he was spontaneously rebuked by the people and withdrew his protest.

It may not be known to our Protestant brethren, but even today three-fourths of all Christians believe as we do concerning the Eucharist and the Mass. There is a reason why the one-fourth should not so believe, but there is no reason why they should, as they are, become hostile. Their disbelief is to be explained by the same argument by which we have explained their opposition to the other Catholic teaching, namely, by the fact that their spiritual leaders, enjoying no commission to produce the Holy Eucharist or to forgive sins through the Sacrament of Penance, are reluctant to concede that the clergy of the Catholic Church has any such commission and power despite the plain words of Holy Scripture. It is this superior claim, of which they are jealous, that renders them hostile. What they call their own "Lord's Supper," they maintain, is only commemorative of an incident which Christ told His followers to remember.

But if anything is clearly established in the New Testament, it is the doctrine of the Holy Eucharist as Catholics believe it. We have quoted St. John regarding the promise of the Eucharist in the Catholic sense, and we shall, in our next instruction, quote St. Matthew, St. Mark, St. Luke and St. Paul for proof that Christ actually kept His promise.

How non-Catholics can claim Christ actually kept His promise, that they accept Christ and are saved by accepting Him, and at the same time not only doubt but repudiate His solemn promise made under oath about giving His actual flesh and blood to His followers; how they can repudiate the clear gospel record dealing with the fulfillment of that promise; how they can repudiate His other promises, such as that relating to the protection of His Church from error "all days," and still claim they "accept Christ," is incomprehensible. Belief in the efficacy of His redemption, conbined with the repudiation of His teaching, of the Church He established, of the Sacraments He instituted, is certainly not "accepting Christ."

Do you ever take the trouble to call the attention of your non-Catholic friends to this glaring inconsistency?

The Holy Eucharist

May 29

The Sacrament of the Holy Eucharist is called by St. Thomas a "compendium of all mysteries." All the attributes of God are revealed in it. The Bible Protestant cannot disown the Eucharist,

but because his religious leaders cannot produce it, they use force to explain it away. To others it seems "too good to be true." But let us note (1) that it is not difficult to accept; (2) Christ prepared people for it; and (3) it is taught more clearly in the Bible than many other doctrine.

(1) Doesn't it require extraordinary faith to accept the Catholic teaching on the Holy Eucharist?

Not at all, if we, as do all Protestants, accept the teaching of the Church or even the historical fact that God the Son, purely out of love for man, descended from Heaven, took a human body and soul, and lived here on earth for 33 years. Since every Christian believes the further fact that out of pure love for man the Son of God, while on earth, subjected Himself to poverty, to persecution, to hunger and fasting, and finally permitted Himself to be tortured and cruelly murdered, belief in the Eucharist should be easy. It would require much more faith to believe these things, which are generally accepted, than after believing them, to believe that the same infinitely good God invented a means of remaining on earth with men "all days even to the consummation of the world" (Matt. XXVIII, 20) in order to continue His love for the individual by nourishing his soul, as He nourished the souls of the Apostles at the Last Supper, with His Sacred Body and Blood.

If God's love be infinite then we could not even conceive of it going too far; if there were any limit to His love it would not be infinite, as all His attributes must be. Understand we are not saying that man was worthy of this infinite love of God. We are merely saying that it is as easy to believe in the Holy Eucharist as to believe in the Incarnation and the Redemption, which is expected of every Christian.

The Holy Eucharist seems very reasonable also in the light of what God's people in the Old Law enjoyed. They enjoyed the very perceptible Presence of God in the Ark of the Covenant, which was held most sacred by the Jews precisely because God manifested His Presence in it. If one accepts the teaching of St. Paul that the symbols and even the realities of the Old Law were mere types and figures of what the New Law was to have, how can he honestly reject the clear teaching of the New Testament concerning the Holy Eucharist?

In the Old Law the Jews actually had "bread from Heaven," a miraculous bread, called "Manna," to which Christ referred—as St. John quotes Him in the sixth chapter of his Gospel—as something considerably less than the Christians were to have in the New Law.

(2) Insead of requiring great faith to accept the Holy Eucharist, the rejection of the Holy Eucharist is a flagrant violation of the faith the Protestant is expected to have. To prepare the large concourse of people for the acceptance of the Sacrament of Holy Eucharist, Christ first of all multiplied the loaves and then walked on the waters of Lake Genesareth. Because of these miracles the crowd which already had been with Him for three days, remained another day and followed Jesus to Capharnaum, where He took the opportunity to relate these miracles to a

future miracle which He would perform, in which His own flesh and blood would be offered as the food of souls. He said to the multitude: "Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you" (John VI, 27). We would here refer you to the balance of Chapter VI of St. John's Gospel, where you will note that Christ would endure a rejection of His clearly stated promise; that He was willing to let His disciples "go away from Him" rather than that they should even doubt. He was willing to dismiss the very Apostles themselves, whom He had already had with Him for two years, if they showed a disposition to question the plain meaning of His words. This was a whole year before the Last Supper. Hence the Apostles were not surprised when, the night before He died, He fulfilled His promise. He could not have postponed it longer.

(3) There is no doctrine of religion so clearly and frequently stated in Holy Scripture as the doctrine of the Holy Eucharist. Its institution is mentioned by the evangelists Matthew, Mark, Luke; and St. Paul tells us that he received a special revelation on the subject from Christ. Then he proclaimed the doctrine in the same words used by the evangelists (1 Cor. XI, 23-30).

St. Paul speaks of some people receiving Holy Eucharist unworthily, and he declares that they receive unworthily because in sin "they are guilty of the body and blood of the Lord"; "he who eats and drinks unworthily without distinguishing the body of the Lord, eats, and drinks judgment unto himself." If His body were not present in the Holy Eucharist, people could not "Distinguish that body"; if what one receives were mere symbols of Christ's body and blood, one could not "drink judgment (or damnation) to himself."

All Christians could not have been wrong all the time; but all Christians, from the days of the Apostles until the sixteenth century, did believe in the Holy Eucharist as a sacrifice and as a sacrament; they attended Mass and received Holy Communion. The altars in the catacombs, which were built by the first Christians, eager and ready to become martyrs for the faith, are living witnesses to the practice of these first Christians of attending Mass and receiving the Holy Eucharist.

The more than 100,000,000 Oriental Christians, separated from Rome, believe as Catholics do; so also do the High Church Episcopalians. Lutherans teach that in Holy Communion the true body and blood of Christ are received, even though their clergymen do not claim Apostolic succession.

If we can believe in the Incarnation, as all Catholics do, and as most Protestants do; if we can believe in the crucifixion of a God, as practically all Christians claim they do, then certainly it should not be difficult to believe in the Holy Eucharist, the Mass, or any other truth of faith whatsoever. The value of the human soul and, therefore, the infinite love which God must entertain for it, and the anxiety of God that it be made safe for all eternity at any cost, are the keys to the solution of practically every momentous truth of faith.

The Eucharist as a Sacrifice

June 5

Before instituting the official form of worship to be featured in His religion until the end of time, Jesus, with the Apostles, observed the Jewish feast of the "Passover," which commemorated the liberation of the Israelites from the tyranny of the Egyptian Pharaoh.

Just as God commanded that event should be commemorated every year throughout the Old Law, so did Christ command that what He did at the Last Supper be commemorated throughout the New Law, or "until the end of time."

On the feast of the Passover, a lamb was sacrificed and then eaten. At the Last Supper and thereafter "from every place from the rising to the setting of the sun" the unbloody offering of the Lamb of God would be made, for the glorification of God and for the application of the fruits of Christ's redemption to souls, everywhere and throughout all ages.

That the Eucharistic offering of the Last Supper is a real sacrifice is clear (1) from the Bible; (2) from the teaching of the Church; and (3) from the liturgies followed by the first Christians.

(1) Christ had frequently declared Himself to be the "Son of God" as well as "the Son of man." When He promised the Eucharist His hearers asked one another "How can this 'Man' give us His flesh to eat?" Evidently He could do it if He was God, and to prove that He was God He wrought two miracles which should have disposed the people to accept His divinity. He fed thousands of people with a few loaves of bread; and then to show that His body, glorified, would not be subject to the laws of physical bodies, He walked on the waves over the waters. Impressed by those miracles the Jews still wanted another sign and asked (John VI, 30-31): "What sign do you show then that we may see and believe; our fathers did eat Manna in the desert, as is written, 'He gave them bread from Heaven to eat'?"

This gave just the proper opportunity to Jesus to set them right. He answered (vs. 32-35): "Amen, amen I say unto you, Moses gave you not that bread from Heaven, but My Father gave you the true bread from Heaven. I am the bread of life: I am the living bread which came down from Heaven, and the bread which I will give is My flesh for the life of the world."

You will note that Christ's hearers understood Him as we Catholics do, and began to ask the question which Protestants ask: "How can this man give His flesh to eat?"

This all took place a year before Jesus died. Then on the eve of that death He fulfilled His solemn promise. In St. Matthew (XXVI, 26-28) we read: "And while they were at supper, Jesus took bread, and blessed and broke and gave it to His disciples, and said: 'Take and eat, this is My body.' And taking a cup, He gave thanks and gave it to them, saying, 'Drink ye all of this for this is My blood of the New Testament, which shall be shed for many unto the remission of sins.'"

You will note that Christ, acting as "the priest according to the Order of Melchisedech" (Hebr. V, 6), connected His unbloody offering of the Last Supper to the bloody offering on the cross.

St. Mark records what happened at the Last Supper in almost identical words. He writes: "And while they were eating, Jesus took bread, and blessing it, broke and gave it to them, and said: 'Take; this is My body'; and taking a cup and giving thanks, he gave it to them, and they all drank of it; and he said to them: 'This is My blood of the New Testament which shall be shed for many'" (Mark XIV, 22-25).

St. Luke (XXII, 19-20) writes: "And having taken bread, he gave thanks and broke and gave it to them, saying, 'This is My body, which is being given for you; do this in remembrance of me.' In like manner he took also the cup after the supper, saying, 'This cup is the new covenant in My blood, which shall be shed for you.'"

St. Paul (1 Cor. XI, 23-25), speaking of the special revelation he received from Christ on the Eucharist, uses almost the same words recorded by the three evangelists above.

(2) Just as the Paschal Lamb was not only sacrificed, but also eaten, so, St. Paul says: "Christ, our Pasch, is sacrificed" (I Cor. V, 8). His glorified body with the new properties it would have after His resurrection, was to be given in Holy Communion for the nourishment of souls "until I come" (I Cor. XI). If the New Law was to be the perfection of the Old, then it certainly must have a form of worship far superior to that which the Israelites had. They were ordered by God Himself to worship Him by sacrifice, but the Prophet Malachy, who lived 500 years before Christ, told the Israelites that their symbolic sacrifices would soon come to an end in favor of a "clean oblation" which would be offered in every place among the Gentiles.

Every ecclesiastical writer of the early centuries held that the Eucharist was a true sacrifice. St. Irenaeus, who lived in the second century, (**Adversus Haereses**) wrote: "This oblation the Church received from the Apostles, and in the whole world she offers it to God."

St. Cyprian, in the third century, compares the sacrifice of the Mass to the pagan sacrifices, and rebukes those who receive Christ's body and blood before their "conscience has been purged by sacrifice and the hand of the priest" (**Epis. ad Thibar**).

In similar strain write Saints Cyril of Jerusalem, Athanasius, Hilary, Ephrem, John Chrysostom, of the fourth century; and Saints Ambrose, Jerome and Gaudentius of the fifth century.

(3) In the earliest liturgy or missal used in the Church we find the prayer immediately following the consecration of the Mass: "Wherefore, O Lord, we Thy servants and likewise Thy Holy people, calling to mind the blessed passion of the same Christ Thy Son, our Lord, together with His Resurrection from the grave, and also His glorious Ascension into Heaven, offer up to Thy most excellent Majesty, of Thine own gifts bestowed upon us, a Victim which is pure, a Victim which is holy, a Victim which is stainless, the holy

Bread of life everlasting, and the Chalice of eternal salvation."

The Protestant historian, Grotius, in his **Votum pro Pace,** writes: "I find in all the Liturgies, Greek, Latin, Arabic, Syriac, and others prayers to God that He would consecrate, by His Spirit, the gifts offered, and make them the body and blood of His Son. I was right, therefore, in saying that a custom so ancient, and universal that it must be considered to have come down from the primitive times, ought not to have been changed."

The Mass was to be a "memorial" of Christ's death, but a living memorial—not a mere monument as a nation is wont to erect to a great president or general here. There can be no Eucharist or Communion of the body and blood of Christ without the **Consecration,** which in religion implies sacrifice.

Christ came from Heaven to earth not merely to redeem man, but to found a religion in which the Holy Trinity would be infinitely and, therefore, adequately glorified without interruption.One act of glorification would have been sufficient to make amends for mankind's sins, but it would not meet the chief requirement of religion, namely, to worship, to atone, to thank, to petition the Almighty in a manner worthy of Him by all people of every generation. God is worthy of the highest worship every day, every moment of the day, and the Eucharistic sacrifice is offered every moment of the day or night somewhere. The Christian religion would not be perfect if it did not have such a sacrificial offering as the Mass.

The Month of May and Our Blessed Lady

It is natural to think that May devotions must have come down to us from Catholic times, but they certainly have not. May devotions in their present form originated in Rome at the end of the eighteenth century, where Father Latonia of the Roman Jesuit College, in order to counteract the infidelity and immorality that he found among the students, made a vow to devote the month of May to Mary. The devotions in this College spread to other Jesuit schools, and from them were taken on in various countries. May devotions were brought to England by Father Gentili, the Italian Father of Charity, who was doing such a wonderful work in this country between 1840 and 1850.

May-day, as a public holiday, and dancing around the Maypole were certainly very old English customs, and many of our pre-Reformation poets—Chaucer in particular—have written in praise of the month of May, but none of them has mentioned Our Blessed Lady as being in any way connected with it. All these May-day celebrations seem to have been in honour of the goddess Flora.—**Relics of Popery, Horne.**

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Book Reviews

The Greatest Story Ever Told, by Fulton Oursler, Doubleday Co., Garden City, N. Y., 1949, pp. 299, $2.95.

MORE than once in our pages we have noted the success of the famous radio program presented by the Goodyear Tire & Rubber Company; now we are happy to call your attention to the fact that the book on which that program was based has been made available.

It immediately recommends itself as a story reverently and beautifully unfolded in a manner which is popular in the best sense of that sometimes dubious term. Yet there is not the slightest deviation from traditional dogma, no watering down at the expense of the Faith, no sloppy sentimentality, no interweaving of alien themes with one eye on the subscription list of the Book of the Month Club.

The author makes his personal contribution in his skillful filling-in of details, in his thoroughly legitimate if imaginative presentations of background, in his logical deductions about character, in interesting little asides and excursions into probabilities. The framework is always that of the four gospels.

A priest will find this work particularly helpful in freshening and revivifying his own Sunday homilies; no school should let its library go without it; the general reader, Catholic or not, will find in its simple but artful pages many a deep and sudden insight into the Story he thought he already knew. —G. J. G.

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Book Reviews

The Servile State, Hilaire Belloc, Constable & Co., London, pp. 188, 6s. (reprint).

The Restoration of Property, Hilaire Belloc, Distributist Books, 21 Essex Street, London, W. C. 2, pp. 144, 2s. 6d. (new edition).

WHEN political platforms are stripped of their trappings there is found a presentation, in varying degrees, of one kind of system or condition of society alone, namely, the Capitalo-Collective State. We are supposed to choose between the two, monopoly Capitalism, or State Collectivism, which means Socialism, or its extreme form, Communism. Catholic thinkers, however, like Chesterton and Belloc, to whom the world will not list, have been insisting for decades that there is an alternative, based upon Christian thought and tradition. For want of a better word, Belloc long ago named it **Distributism**—a generic word. It means more than a social and economic philosophy. It is an attitude of mind and a way of life, Christian in its foundation, salutary in its ramifications. It is a return to Christian tradition.

The social letters of the Popes, **Rerum novarum** and **Quadragesimo anno,** contain the basis of the Proprietary or Distributist State. The labor question could not be solved, said Pope Leo XIII, except by assuming as a principle that private ownership must be held sacred and inviolable. The law should favor ownership, and its policy should be to induce as many people as possible to become owners of productive property for their security and independence.

John Adam's Maxim

In the early history of our na-

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tion, John Adams put it down as a maxim of political economy that power follows property. If, therefore, we want a nation in which power is widespread, rather than concentrated in the hands of a few, we must see to it that property, the means of production, is widespread in its ownership, and not monopolized in the hands of a few. And so it was for several decades in our early history.

But the ideal of a great nation in the Western Hemisphere, composed of free and independent men based upon the ownership of property, of the ownership of the means of production and of natural resources, failed of achievement, as it did in England. The Servile State in England was on its way when Belloc first called attention to it in 1912. His message was for all industrial countries based upon monopoly capitalism. We should heed the warning.

The prime need of man in society in order to live a full, ordered life, according to his Christian heritage, is freedom. The first requisite of freedom is the ownership of productive property, which is a guarantee against intolerable usurpation.

The alternative, therefore, to the Capitalo-Collective State must be one in which property, instead of being concentrated first in a few private hands (like our big corporations) and then in the hands of "the officers of the state" (and there is no difference between tycoons and commissars), is distributed in as many hands as possible. This means that the things men need to live and to produce (capital), are not owned or con-

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trolled by a few but are widespread in their control and ownership.

Many "Little" Capitalists

This Christian form of society called Distributism will still be seen as a capitalist society, for all states must be capitalist in some form or another But Belloc favors the one in which as many people as possible are capitalist—that is, owners or part-owners of the means of production, enough to have a determining number of owners voting citizens, so that the tone and mark of society is definitely **ownership.** Wage-earners who are not owners in industry or who have no voice in its management are obviously not free. They are not independent. They are subject to the few who control, in private or state monopoly.

It has been objected that this Christian ideal named Distributism can only work in an agricultural economy, that it is powerless to cope with the industrial system, the financial setup, and the mass production machine. But the contrary is the truth. If the will to do it is there, it is just as feasible to legislate for Distributism as for concentration, i.e., Collectivism. Belloc defines it as putting property into the hands of most citizens, so dividing land and capital that a **determining number** of families in the state are possessed of the **means of production.** Chesterton describes it as proportion and variety.

A return to Christian morality, however, is seen as a prime requisite before the Distributist State will be accepted as a norm of modern society. Possibly the

Servile State, complete, must come first before men are convinced.

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The Restoration of Property argues that the odds against a reconstruction of economic freedom in a society which has long acquired the practice and habit of wage slavery is difficult beyond any other political task.

"What I certainly know," says Belloc, "is that failing such a change, the restoration of property to the many, our industrial society must necessarily end in the restoration of slavery (men without ownership and freedom). The choice lies between property on the one hand, and slavery, public or private, on the other. There is no third issue."—John J. McDonough.

Currente Calamo

Continued from page 332

The program at Emmitsburg will last only six days—June 18-23—and is exclusively for lay-teachers of religion in the Province of Baltimore (Baltimore, Washington, Charleston, Raleight, Richmond, St. Augustine, Savannah-Atlanta, Wheeling, and Wilmington). There will be no charge of any kind for board, room, or tuition.

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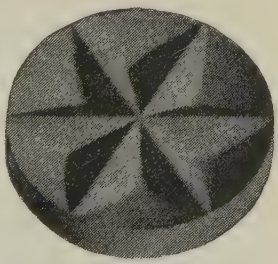

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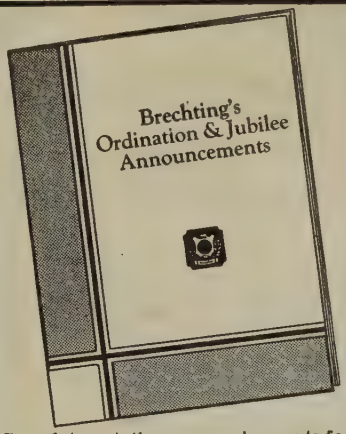

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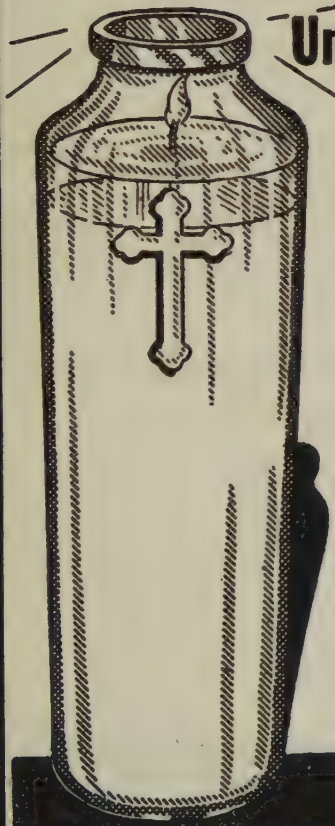

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Some local PTA's, in turn, have tried to implement the suggested program by adroit use of the firm, "Human Growth," produced as part of the compulsory setup in the state of Oregon. The film is hired at $7.00 per day (New York University Film Center) and shown to the local Board of Education with the request, backed by parents—i.e., those in the PTA—that permission be granted for its showing in the high school and, in some places at least, even in the junior high school or elementary school.

The thing moves so fast that organized resistance is stymied, and it's only when members of the local Board are alert that the attempt fails.

Unlike "Mom and Dad," there is nothing wrong with this film in itself, as far as adults are concerned. Hence the Christian-minded educator is often at a loss to frame his opposition in suitable arguments.

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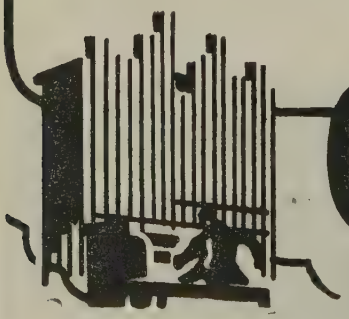

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Wanted

INFORMATION on "Father McNally's Calendar," probably 1934 or 1935. Can anyone help out?—Rev. J. V. Burns, C.M., St. John's University, Brooklyn 6, N. Y.

Clothing for German priests and seminarians. Mail these articles to Sister M. L., Sisters of the Divine Savior, 706 Prospect Avenue, Portage, Wisconsin. She will forward the clothing to those who need it.

A 'Holy War'

PILATE continues to prefer friendship with Herod rather than Christ.

In a public letter to Louis St. Laurent, Prime Minister of Canada, the Rt. Rev. C. Ritchie Bell, moderator of the General Assembly, speaking on behalf of the Presbyterian Church of Canada, delivered himself of numerous reasons why the appointment of a Canadian Ambassador to the Holy See would imperil the cause of peace.

Such a move, he alleges, would be interpreted as "an overt act to line up another largely Protestant country behind the anti-Communist crusade of the Vatican."

This would be bad, inducing "a new bitterness due to the obvious fact that the only countries capable of effectively curbing Communism are countries largely if not dominantly Protestant, while many of the countries where the Roman Catholic faith predominates are honeycombed with Communism."

It would divide Canadian religious forces, since "For many years

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Five	May 15	May 21	Fr. Charles F. Connor, S.J.
Eight	May 23	June 1	Fr. Philip J. Clarke, S.J.
Eight	June 1	June 10	Fr. David V. McCauley, S.J.
Five	June 12	June 18	Fr. E. Paul Amy, S.J.
Eight	June 20	June 29	Fr. Edward A. Ryan, S.J.
Eight	June 29	July 8	Fr. David V. McCauley, S.J.
Five	July 10	July 16	Fr. Joseph S. Dinneen, S.J.
Eight	July 18	July 27	Fr. Gerald C. Treacy, S.J.
Eight	July 27	Aug. 5	Fr. David V. McCauley, S.J.
Five	Aug. 7	Aug. 13	Fr. Thomas J. O'Day, S.J.
Eight	Aug. 15	Aug. 24	Fr. John J. Colligan, S.J.
Eight	Aug. 24	Sept. 2	Fr. Philip S. Hurley, S.J.
Eight	Sept. 6	Sept. 15	Fr. David V. McCauley, S.J.
Five	Sept. 18	Sept. 24	Fr. Coleman Nevils, S.J.
Eight	Sept. 26	Oct. 5	Fr. J. Harding Fisher, S.J.
Eight	Oct. 5	Oct. 14	Fr. David V. McCauley, S.J.
Five	Oct. 16	Oct. 22	Fr. Thomas J. O'Day, S.J.
Five	Oct. 23	Oct. 29	Fr. Peter J. Torpy, S.J.
Eight	Nov. 3	Nov. 12	Fr. Charles G. Herzog, S.J.
Five	Nov. 13	Nov. 19	Fr. Coleman Nevils, S.J.
Eight	Nov. 21	Nov. 30	Fr. David V. McCauley, S.J.

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Currente Calamo

Protestant leadership has, rightly, or wrongly, suspected that the anti-Communist policy of the Vatican, despite frequent protestations against war in general, would encourage a crusade or Holy War. The inevitable outcome of this would be armed conflict of a scale that would threaten the very existence of civilization."

Ignoring a conclusion fetched so very far, we would like to point out the recurrence of that phrase "Holy War" in so many of the manifestoes, open statements, and letters to the editor currently being published. We first remember it, from away back, in connection with representations made by the Knights of Columbus against the persecution of Catholics in Mexico. The cry was raised then: "Do you want a Holy War?"

Just what is a "Holy War"? Were we urging a "Holy War" when we protested persecution of the Jews in the Reich?

We're beginning to suspect that World War II was **not** a "Holy War"—that that's precisely what was wrong with it: it was an unholy war.

Is any war worth fighting, in fact, unless it is precisely a "Holy War"?

This Large Church Of Ours

IT'S certainly a large Church we belong to, with plenty of room for difference of opinion. Anyone who thinks of Catholics as being led around by the nose should spend an hour or so looking over a dozen diocesan papers reporting and commenting on the passing parade.

When Walter Wanger decided to

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sink a fortune into producing "Joan of Arc," bringing a world-renowned authority on the subject from France, a priest, to advise him, and consulting with other scholarly priests in our own country, we thought that Catholics and their press would get behind him and do what they could to support the feature.

It's a beautiful, an edifying picture, as we reported some issues back—a veritable chapter from the **Acta Sanctorum**, channeled into the rialto of every town and hamlet throughout the country. It was shown at the Vatican not too long ago.

And still at least one of our diocesan weeklies could caution its readers against enthusiasm over the picture, pointing out—for whatever the point is worth—that it's not a Catholic but a Hollywood film. Apparently the terms are mutually exclusive.

In this same line: Bishop Molloy's Easter pastoral wisely counseled Brooklynites against literary biographies of Christ that reflect "the false theories of German critical rationalism of the Nineteenth Century and the erroneous ideas of so-called modern liberal theology . . . the introduction of Christ to the reader as the great healer; the social reformer; the temporal liberator; the greatest of the Rabbis or as an ordinary Jew of his day, who was motivated by the 'dream' of establishing the 'God-fearing community.'" It seems perfectly clear what he means.

And it was precisely in protest

presenting . . .

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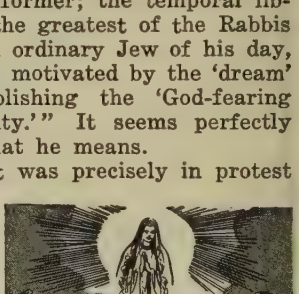

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against that sort of thing that Oursler took up his pen and wrote **The Greatest Story Ever Told.** One can quibble with it. Each of us has his own picture of Our Lord. We could wish that he hadn't introduced the un-Scriptural subplots. But say what you like about it: Jesus Christ stands forth under Oursler's spotlight unmistakably divine, one in nature with His Father. Nor is there any heresy in it. It has been censored and licensed for publication by due canonical authority; quite generally acclaimed.

And it has had remarkable success in every quarter.

But still—the inevitable carping, with one Catholic weekly rapping the local Scripps-Howard paper for serializing what it implies is a pretty well discredited and shabby life of Christ.

We confess—it baffles us!

Quiz for Politicoes

WE were set to thinking recently by an item reported from **The Catholic Herald,** a British weekly. Our thought concerned the possibilities following on application of the same idea over here in this country.

The paper pointed out that the Catholic population over there is roughly two million—a decisive factor in any election, particularly if it were reinforced by the votes of sincere and serious Christians of other communions.

In view of this, **The Herald** suggests that Catholic voters propose certain questions to candidates for parliamentary election.

Four of the fifteen questions proposed concern foreign affairs:

1. Will you support the inclu-

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Currente Calamo

sion of Germany, Spain, and Portugal in a United Europe? [No mention of Ireland in **The Herald.**]

2. Are you prepared to oppose the recognition of and trade with such countries as break their peace treaties, deny basic personal and religious liberties, express by words and actions hostility toward Christian and democratic countries?

3. Will you insist on qualifications for inclusion in the United Nations, the qualification being a readiness to practice or aim at the practice of the moral and social ideals laid down by the United Nations? Will you press for the expulsion, or such other methods as will ensure effective expulsion, of such members of the United Nations as consistently flout these ideals in practice?

4. Will you support the international control of Jerusalem and the Holy Places?

The other eleven questions, we are told, deal with domestic problems of education, nationalization, remaining Catholic disabilities (in England), attitude to family life, private property, a decent standard of living, the rights of labor and capital, and anti-Christian legislation that would approve sterilization, abortion and euthanasia or otherwise affend the sanctity of the human person and the home.

This, we humbly submit, is not a bad idea at all!

Before Mass?

CANON 125 says that clerics should spend some time daily in mental prayer. Seminarians and religious communities find it most convenient to schedule the exercise before Mass. But many

a parish priest finds such an early hour not at all convenient; and with the result that from his years of seminary life, he has acquired the feeling that a meditation somehow is invalid unless it's made on an empty stomach.

A priest friend writes us that he has made a daily meditation ever since leaving the seminary—but never before Mass. There's too much in the way: a bedroom upside down and stuffy, an unheated church, late hours the previous night, an impossibly early Mass, etc. A ten-minute preparation should be enough to recollect oneself for the Holy Sacrifice he adds, under the circumstances.

The best time for meditation, in this writer's opinion, is immediately after breakfast—or, if Communion calls intrude, sometime before lunch. The hour right after lunch or supper is feasible but not nearly so practical.

Someone told us once (we recall in this connection) that Cardinal Newman used to make his meditation in the evening. We have an idea, too, that many more priests would meditate if they only felt free to absolve the exercise at some time other than that dark interval that stretches between the bedroom and the sacristy. Canon 125, as we said, does not specify.

No Scotists

ALWAYS interesting, often quite puzzling (as they are undoubtedly meant to be), are the personals in newspapers and magazines. For our taste, **The Saturday Review of Literature** usually comes

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up with the best. Here is a recent one which set us musing all one winter's evening:

"Female Ph.D., lively, would relish hearing from male. Thomist, perhaps? Box xxxx."

We suppose no Scotists need apply.

Correspondence

Statix from the Service

Editor:

AFTER that last bit appeared in **The Priest** about our recruits, I thought I would check the relation of Catholic education to frequency of reception of the Sacraments. The enclosed (infra) is the result and seems to prove the point. So long as you do not mention the place, use the figures as you like.

I may add that the startling thing to me is the 47% who have had no Catholic schooling. They are astoundingly ignorant of some of the basic principles of morality —not to say of Catholicism. This business of "We are all worshipping the same God" is, by the way, making inroads.

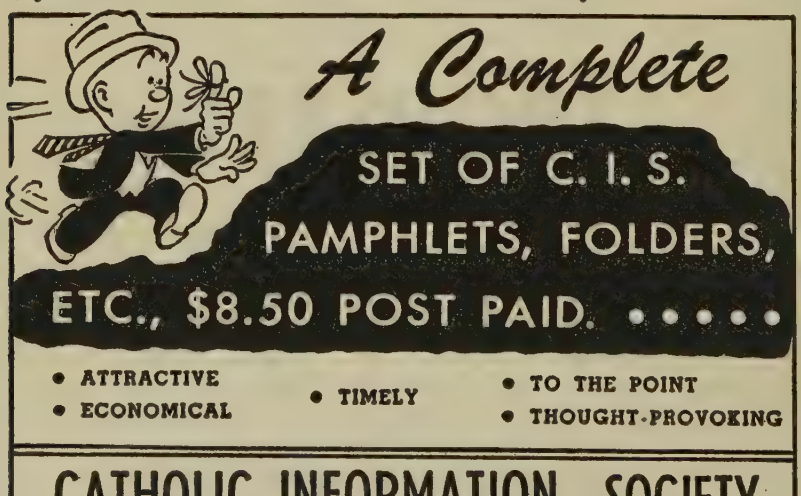
Sincerely,
(Name withheld)
14 March 1949

Catholic report on the last 14 Companies (840 men) to pass through Training here:

1. Of the 840 men, **371 or 45.4%** were Catholics.

But:

9 had not been Baptized;
13 had not made their First Communion;
23 had not been Confirmed; and
79 (21%) had not made their Easter duty.



Correspondence

2. For each 2 year enlistee, there were three one year men.
3. Ration of Catholic education to frequency of sacraments:
   9% of the Catholics had a full Catholic grade school and high school education. Of these,
   6% missed Easter duty;
   48% had been to the Sacraments in last month.
   27% had a Catholic grade school education: Of these,
   14% missed Easter duty;
   32% had been within last month.
   47% had had no Catholic education. Of these,
   3% had not made their First Communion,
   23% had missed their Easter duty, and only
   28% had been within the last month.
4. Home background:
   13 homes broken by separation or divorce,
   52 had one or both parents dead,
   60 had but one parent Catholic.

Comment: The percentage of Catholics at present is abnormally high, but has been sustained above 40% since the first of the year; previously it had run about 36% to 38%.

The figures are not accurate, since they are admissions the kids make in writing. This applies particularly to the matter of Easter duty.

They are young men; of the 371, 258 (70%) are but eighteen years old, 12% are but seventeen, 14% nineteen.

Railroad Christophers

Editor:

THIS may interest your readers. A few months ago, I succeeded

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in having a pamphlet rack, complete with picture of the Sacred Heart (CMOA), put in the local railroad station (Erie). That's not unusual, unless the triumph of having the Sacred Heart enthroned in a central spot in a hostile town might be stressed.

What I have tried to do, though, is to follow up by organizing a small band of men whom I have called "Commuter Christophers." There are only seven of them so far, but they represent the four principal morning trains. They're not supposed to do anything unusual. They can play bridge, etc., but each has promised to read each of the different pamphlets given away at the rack, plus some popular work of apologetics. (I Believe was given them—others recommended.)

Then, without forcing the issue, they are to see what they can do by way of having a reasonable answer to questions inspired by the pamphlets or by news of the day, etc. Of course, they are not encouraged to take on the complete apostolate to commuters, but they are to lose no chance of introducing a more complete picture of religion and Catholicism, if they believe it is opportune and will not cause a break in friendship or appear artificial.

I don't expect too much, but it will be worth while even if it helps only the Commuter Christophers themselves.

In Xto.,

A. J. Welsh

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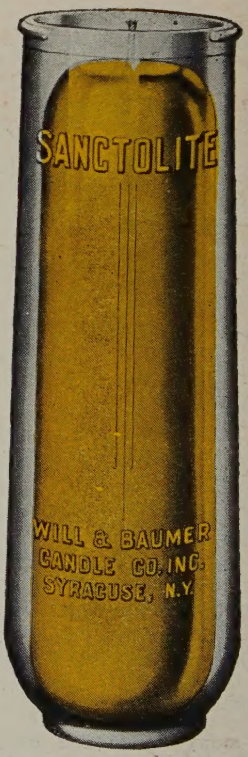

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